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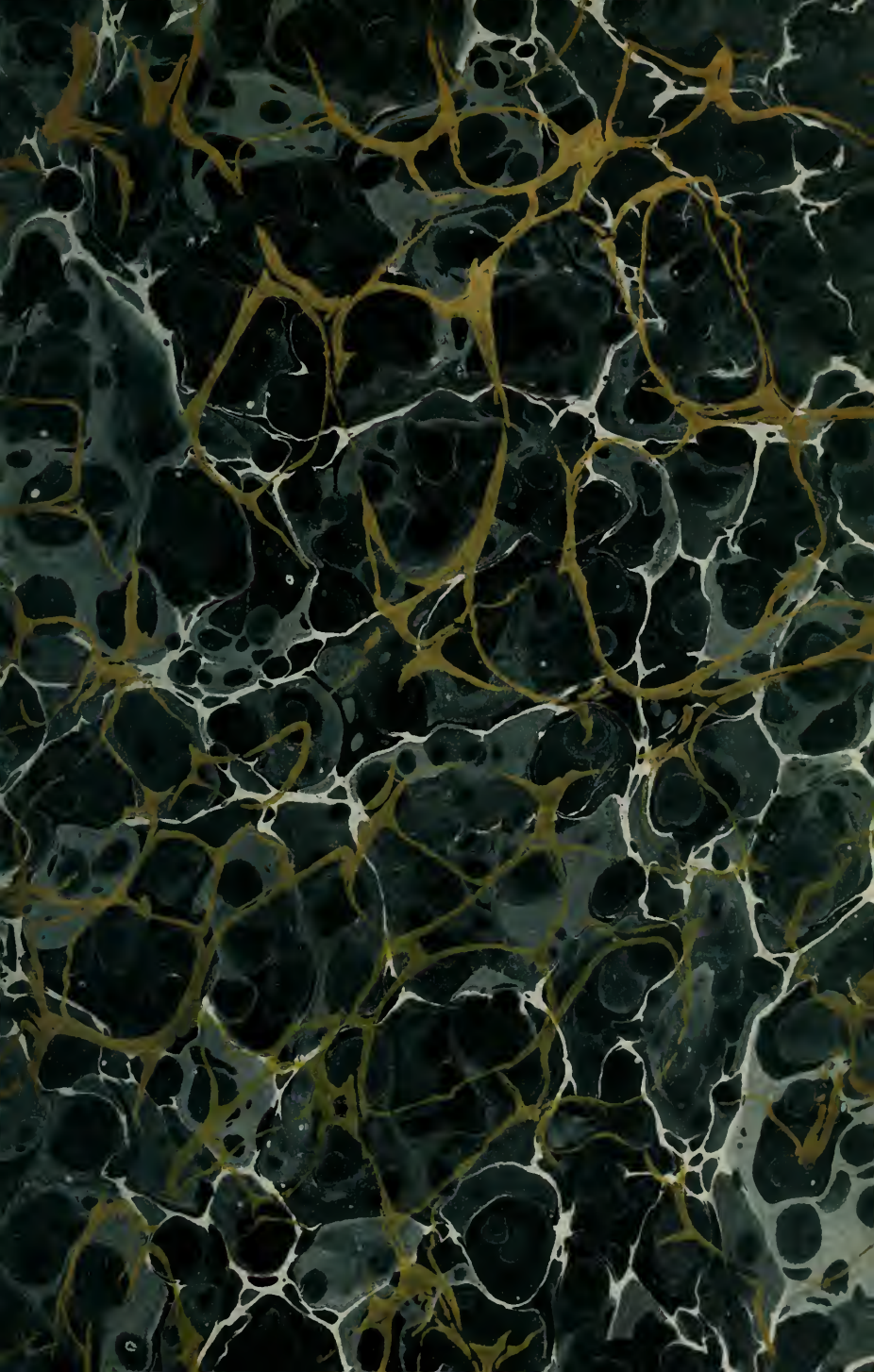

ARCANA CŒLESTIA

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THE

HEAVENLY MYSTERIES

CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD

UNFOLDED

IN AN EXPOSITION OF GENESIS AND EXODUS

TOGETHER WITH A RELATION OF

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND IN THE HEAVEN OF ANGELS

BY

EMANUEL SWEDENBORG

BEING A TRANSLATION OF HIS WORK ENTITLED

"ARCANA CŒLESTIA QUÆ IN SCRIPTURA SACRA SEU VERBO DOMINI SUNT, DETECTA; HIC QUÆ IN GENESI. UNA CUM MIRABILIBUS QUÆ VISA SUNT IN MUNDO SPIRITUUM ET IN CŒLO ANGELORUM." LONDINI, 1749–1756

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GENESIS, CHAPTER XXXIX. TO CHAPTER XLIII.

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"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

—Matthew vi. 33.

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GENESIS.

CHAPTER THE THIRTY-NINTH.

4954. In the introduction to the foregoing chapter, we explained what the Lord said concerning the judgment upon the good and the evil, described in Matthew, chapter xxv., verses 31–33; see n. 4807–4810. We now proceed to explain the words which there follow in order: *Then shall the king say unto those on His right hand, Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave Me to eat; I was thirsty and ye gave Me to drink; I was a sojourner and ye gathered Me in, naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me* (verses 34–36).

4955. What these words involve in the internal sense, will be manifest from what follows. It is first to be noted, that these works which are here enumerated are the very essentials of charity in their order. This cannot be seen by any one, unless he is acquainted with the internal sense of the Word, that is, unless he knows what is meant by giving to the hungry to eat, giving to the thirsty to drink, gathering in the sojourner, clothing the naked, visiting the sick, and coming to those who are in prison. He who thinks of these acts only from the sense of the letter, infers thence, that they mean good works in the external form, and that there is no arcanum besides in them; whereas in each of them there is an arcanum, which is Divine, because from the Lord. But the arcanum is not understood at this day, because at this day there are no doctrinals of charity; for after men had separated charity from faith, those doctrinals perished, and instead thereof the doctrinals of faith were invented and received, which doctrinals do not at all teach what charity is, and what the neighbor is. The doctrinals, which prevailed among the ancients, taught all the genera and species of charity, and also who the neighbor is towards whom charity is to be exercised, and how one differs from another in the degree and manner in which he is a neigh-

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bor, and consequently how the exercise of charity varies in its application towards various persons. They also distinguished the neighbor into classes, and assigned names to each, calling some poor, needy, miserable, afflicted, some blind, lame, maimed, and also fatherless and widows, some hungry, thirsty, sojourners, naked, sick, bound, and so forth. Hence they knew what duty they owed towards one and towards another. But, as we said, these doctrinals perished, and with them also the understanding of the Word, to such a degree, that no one at this day knows any other than that by the poor, the widows, and the fatherless, in the Word, none else are meant but those who are so called; in like manner in the present case by the hungry, the thirsty, the sojourners, the naked, the sick, and those who are in prison; when yet by these expressions is described charity such as it is in its essence, and the exercise thereof such as it ought to be in its life.

4956. The essence of charity towards the neighbor is the affection of good and truth, and the acknowledgment of self that it is evil and false; yea, the neighbor is good and truth itself, and to be affected with these is to have charity. The opposite to the neighbor are evil and falsity, which are held in aversion by him who has charity. He, therefore, who has charity towards the neighbor, is affected with good and truth, because they are from the Lord; and he holds evil and falsity in aversion, because they are from self; and when he does this, he is in humiliation from self-acknowledgment; and when he is in humiliation, he is in a state of reception of good and truth from the Lord. These are the characteristics of charity, which in the internal sense are involved in these words of the Lord: *I was hungry and ye gave Me to eat; I was thirsty and ye gave Me to drink; I was a sojourner and ye gathered Me in, naked and ye clothed Me; I was sick and ye visited Me; I was in* 2 *prison and ye came unto Me.* That these words involve the above characteristics of charity, no one can know but from the internal sense. The ancients, who possessed the doctrinals of charity, knew these things; but at this day they appear so remote, that every one wonders to hear it said that such things are contained in the Lord's words; and yet the angels who are with man have no other perception of the words. For by the hungry they perceive those who from affection desire good; by the thirsty, those who from affection desire truth; by a sojourner, those who are willing to be instructed; by the naked, those who acknowledge that there is nothing of good and of truth in themselves; by the sick, those who acknowledge that in themselves there is nothing but evil; and by the bound or those who are in prison, those who acknowledge that in themselves there is nothing but falsity. If these are reduced into one sense, they signify the things which we said just above.

4957. From these considerations it may appear manifest, that there were Divine things in all that the Lord spoke, although they appear to those who are merely in worldly things, and still more to those who are in corporeal things, to be such as any man might say; yea, those who are in corporeal things, will say of these and other words that the Lord spoke, that there is not so much elegance in them, consequently not so much weight, as in the discourse and preaching of those of the present age, who from their learning speak with eloquence; whereas their discourse and preaching is comparatively but as the husk and chaff in respect to the kernel or grain.

4958. Hungering denotes desiring good from affection, because bread in the internal sense is the good of love and of charity, and food in general is good, see n. 2165, 2177, 3478, 4211, 4217, 4735. Thirsting denotes desiring truth from affection, because wine and also water are the truth of faith; that wine is, see n. 1071, 1798; that water is, see n. 2702. A sojourner denotes one who is willing to be instructed, see n. 1463, 4444. Naked denotes one who acknowledges that there is nothing of good and truth in himself; sick denotes one who is in evil; and bound or in prison denotes one who is in falsity, as is evident from many passages in the Word where they are mentioned.

4959. The Lord says those things of Himself, because He is in those who are such; therefore He also says, *Verily I say unto you, so much as ye have done to one of the least of these my brethren, ye have done to me* (verses 40, 45).

CHAPTER XXXIX.

1. And Joseph was made to go down to Egypt; and Potiphar, Pharaoh's chamberlain, the prince of the body-guards, an Egyptian man, bought him out of the hand of the Ishmaelites, who made him go down thither.

2. And Jehovah was with Joseph; and he was a man that prospered; and he was in the house of his lord the Egyptian.

3. And his lord saw that Jehovah was with him; and all that he did Jehovah prospered in his hand.

4. And Joseph found grace in his eyes, and ministered unto him; and he appointed him over his house, and whatever he had he gave into his hand.

5. And it came to pass, from the time that he appointed him in his house, and over all that he had, and Jehovah blessed the house of the Egyptian because of Joseph; and the

blessing of JEHOVAH was in all that he had in the house and in the field.

6. And he left all that he had into Joseph's hand; and he knew not anything with him except the bread which he did eat. And Joseph was beautiful of form and beautiful of look.

7. And it came to pass after these words, and his lord's wife lifted up her eyes to Joseph, and said, Lie with me.

8. And he refused, and said unto his lord's wife, Behold, my lord knoweth not what is with me in the house; and all that he hath he hath given into my hand.

9. He himself is not greater in this house than I; and he hath not kept back anything from me except thee, because thou art his wife; and how shall I do this great evil, and sin against God?

10. And it came to pass, that she spoke to Joseph day by day, and he did not give ear to her, to lie with her, to be with her.

11. And it came to pass on a certain day, and he came to the house to do his work, and there was no man (*vir*) of the men of the house there in the house.

12. And she caught him in his garment, saying, Lie with me; and he left his garment in her hand, and fled, and went forth abroad.

13. And it came to pass, that she saw he left his garment in her hand, and fled abroad.

14. And she cried to the men of her house, and said to them, saying, See ye, he hath brought to us a Hebrew man (*vir*) to mock us; he came to me to lie with me, and I cried with a great voice.

15. And it came to pass, that he heard that I lifted up my voice and cried; and he left his garment with me, and fled, and went forth abroad.

16. And she laid up his garment with her, until her lord came to his house.

17. And she spoke to him according to these words, saying, The Hebrew servant, whom thou hast brought to us, came to me to mock me.

18. And it came to pass, as I lifted up my voice and cried, and he left his garment with me, and fled forth abroad.

19. And it came to pass, as her lord heard the words of his wife, which she spoke to him, saying, According to these words thy servant did to me; and his anger was kindled.

20. And Joseph's lord took him, and gave him into the prison house, the place where the bound of the king were bound; and he was there in the prison-house.

21. And JEHOVAH was with Joseph, and inclined mercy to him, and gave his grace in the eyes of the prince of the prison-house.

22. And the prince of the prison house gave into Joseph's hand all that were bound, who were in the prison-house; and all that they did there, he was the doer.

23. The prince of the prison-house saw not anything in his hand, because JEHOVAH was with him; and whatever he did JEHOVAH prospered.

THE CONTENTS.

4960. THE subject treated of in the internal sense of this chapter is the manner in which the Lord made His internal man Divine. Jacob was the external man, treated of in what goes before; Joseph is the internal, treated of in this and the following chapters.

4961. And as this was done according to Divine order, that order is here described; and also the temptation, which is the means of conjunction.

THE INTERNAL SENSE.

4962. Verse 1. *AND Joseph was made to go down to Egypt; and Potiphar, Pharaoh's chamberlain, the prince of the body-guards, an Egyptian man, bought him out of the hand of the Ishmaelites, who made him go down thither. And Joseph,* signifies the celestial of the spiritual from the rational: *was made to go down to Egypt,* signifies to the scientifics of the church: *and Potiphar, Pharaoh's chamberlain, bought him,* signifies that he was among the interior of the scientifics: *the prince of the body-guards,* signifies the primaries for interpretation: *an Egyptian man,* signifies natural truth: *out of the hand of the Ishmaelites,* signifies from simple good: *who made him go down there,* signifies that [they made him go down] from that good to those scientifics.

4963. *And Joseph.*—This signifies the celestial of the spiritual from the rational, as appears from the representation of Joseph, as denoting the celestial spiritual man which is from the rational, concerning which see n. 4286; here, therefore, as the Lord is treated of, Joseph represents the Lord's internal man. Every one who is born a man is both external and internal: his external is what is visible to the eyes, and by which he is in consort with men, and by which the functions proper to the natural world are performed; but his internal is what is not visible to the eyes, and by which he is in consort with angels

and spirits, and by which he performs the functions which are proper to the spiritual world. Every man has an internal and an external, or is an internal and external man, in order that by man there may be a conjunction of heaven with the world; for heaven flows in through the internal man into the external, and thence perceives what is in the world; and the external man, which is in the world, hence perceives what is in heaven:
2 man was so created in order that he might be such. The Lord also, as to His Human, had an external and an internal, because it pleased Him to be born like another man. The external, or His external man, was represented by Jacob, and afterwards by Israel; but the internal man is represented by Joseph. This internal man is what is called the celestial spiritual from the rational, or, what is the same, the Lord's internal, which was the Human, the celestial of the spiritual from the rational. This and its glorification are treated of in this and the following chapters concerning Joseph. But what the celestial of the spiritual from the rational is, has been before explained, n. 4286, 4585, 4592, 4594, namely, that it is above the celestial of the spiritual from the natural, which is represented by Israel.
3 The Lord indeed was born like another man, but it is well known, that he who is born man, derives his [constituent principles] from both his father and his mother, and that his inmost is from the father, and the exteriors, or those which clothe that inmost, are from the mother; and what he derives from both the father and the mother, is tainted with hereditary evil. It was otherwise with the Lord: what He derived from the mother had in itself a hereditary [principle] such as any other man has; but that which was from the Father, Who was Jehovah, was Divine. Hence the Lord's internal man was not like the internal of another man; for His inmost was Jehovah: this therefore is the intermediate, which is called the celestial of the spiritual from the rational. Concerning this, by the Divine mercy of the Lord, more will be said in what follows.

4964. *Was made to go down to Egypt.*—This signifies to the scientifics which are of the church, as appears from the signification of Egypt, as denoting science, or the scientific in general, see n. 1164, 1165, 1186, 1462; but what the quality of that scientific, which is properly signified by Egypt, was, has not heretofore been explained. In the Ancient church there were doctrinals and scientifics: the doctrinals treated of love to God and of charity towards the neighbor; but the scientifics treated of the correspondences of the natural world with the spiritual world, and of the representatives of spiritual and celestial things in things natural and terrestrial: such were the scientifics of
2 those who were in the Ancient church. Egypt was among those countries and kingdoms where also the Ancient church was, see n. 1238, 2385; but as scientifics chiefly were there

cultivated, therefore Egypt signifies the scientific in general; and therefore also in the prophetic Word Egypt is so often treated of, and there specifically means such scientific. The very magic of the Egyptians also had its origin hence; for they were acquainted with the correspondences of the natural world with the spiritual; which afterwards, when the church was at an end among them, they abused to magic. Now, since they were acquainted with such scientifics as taught correspondences, and also representatives and significatives, and since these things were serviceable to the doctrinals of the church, especially for the understanding of those things which were said in their Word (that the Word of the Ancient church was both prophetical and historical, similar to the present Word, but still another, see n. 2686), hence it is, that "was made to go down to Egypt," signifies to the scientifics which are of the church. As the Lord is represented by Joseph, and 3
it is here said that Joseph was made to go down to Egypt,—this signifies that the Lord, when He glorified His internal man, that is, made it Divine, first imbibed the scientifics of the church, and from and by them progressed to things more and more interior, and at length even to Divine things, for it pleased Him to glorify Himself, or to make Himself Divine, according to the order by which He regenerates man or makes him spiritual, see n. 3138, 3212, 3296, 3490, 4402; namely, from things external which are scientifics and the truths of faith, successively to things internal, which are the things of charity towards the neighbor, and of love to Him. Hence it is evident, what is signified by these words in Hosea: "When Israel was a boy, then I loved him, and *called my son out of Egypt*" (xi. 1): that these words were spoken of the Lord, see Matt. ii. 15.

4965. *And Potiphar, Pharaoh's chamberlain, bought him.*— This signifies, among the interior of the scientifics, as appears from the signification of Pharaoh's chamberlain, as denoting the interior of the scientifics, see n. 4789: his buying signifies that he ascribed those things to himself, see n. 4397, 4487. The interior of the scientifics are those which come nearer to spiritual things, and are the applications of scientifics to heavenly things; for these are what the internal man sees, when the external sees only the scientifics in the external form.

4966. *The prince of the body-guards.* — This signifies the primaries for interpretation, as appears from the signification of the prince of the body-guards, as denoting the primaries for interpretation, see n. 4790: the primaries for interpretation are those things which primarily conduce to the interpretation of the Word, and thus to the understanding of the doctrinals of love to God and of charity towards the neighbor, which are from the Word. It is to be noted, that the scientifics of the ancients were altogether different from those of the present

day. The scientifics of the ancients, as was said above, treated of the correspondences of things in the natural world with things in the spiritual world. The scientifics, which at this day are called philosophical, such as are those of Aristotle and the like, were unknown to them. This is also evident from the books of the ancients, several of which are written in such terms as signified represented, and correspond to interior things. That this was the case, may be manifest from the following considerations, among others which might be mentioned:—
2 They established Helicon on a mountain, and thereby understood heaven. Parnassus they placed on a hill beneath, and thereby understood scientifics. They asserted that a flying horse, which they called Pegasus, broke open a fountain there with his hoof. They called the sciences, virgins. And so forth. For they knew from correspondences and representatives, that a mountain means heaven;—a hill, that heaven which is beneath, or which is with man;—a horse, the intellectual;—the wings with which he flew, spiritual things;—a hoof, the natural;—a fountain, intelligence;—the three virgins, who were called the Graces, the affections of good; and the virgins, who were named the virgins of Helicon and Parnassus, the affections of truth. In like manner they assigned to the sun, horses, whose food they called ambrosia, and their drink nectar; for they knew that the sun signified celestial love; horses, the intellectual things thence derived; foods, celestial things; and
3 drinks, spiritual. From the Ancients also the custom still remains for kings, at their coronation, to sit upon a silver throne, to wear a purple robe, to be anointed with oil, to bear a crown on their heads, and a sceptre, a sword, and keys in their hands, to ride in royal pomp on a white horse, under whose feet should be hoofs of silver, and to be waited on at table by the most honorable personages of the kingdom, besides other ceremonies; for they knew that a king represented the Divine truth which is from the Divine good, and hence they knew what is signified by a silver throne, a purple robe, anointing oil, a crown, a sceptre, a sword, keys, a white horse, hoofs of silver, and being waited upon by the most honorable personages. Who at this day knows these things, and where are the scientifics which teach them? Such things are called emblematical, from an utter ignorance of correspondence and representation. From these facts it appears what was the quality of the scientifics of the Ancients, and that these scientifics led them into a knowledge of things spiritual and celestial, the very existence of which also at this day is scarcely
4 known. The scientifics which succeeded the above, and which are properly called philosophical, rather withdraw the mind from the knowledge of spiritual and celestial things, because they may also be applied to confirm falsities: and they likewise

tend to obscure the mind, when truths are confirmed by them, inasmuch as many of them are bare expressions, whereby confirmations are effected, which are understood by only a few, and concerning which even those few dispute. Hence it may appear evident, how far mankind has receded from the learning of the Ancients, which led to wisdom. The Gentiles derived these [scientifics] from the Ancient church, whose external worship consisted of representatives and significatives, and their internal worship of the things represented and signified. These were the scientifics which, in the genuine sense, are signified by Egypt.

4967. *An Egyptian man.*—This signifies natural truth, as appears (1) from the signification of a man (*vir*) as denoting truth, see n. 3134; and (2) from the signification of Egypt, as denoting the scientific in general, concerning which see just above, n. 4964, 4966; and as Egypt is the scientific, it is also the natural; for every scientific with man is natural, because it is in his natural man, even every scientific concerning things spiritual and celestial: the reason of this is, that man sees those things in the natural and from it, and what he does not see from the natural, he does not understand. But the regenerate man, who is called spiritual, and the unregenerate man, who is merely natural, see those things in different ways: with the former, scientifics are illustrated by the light of heaven, but with the latter, by the light which flows in through spirits who are in falsity and evil; which light indeed is from the light of heaven, but with them it becomes opaque, like the light of evening or night; for such spirits, and hence such men, see as owls do, clearly by night, and dimly by day; that is, they see falsities clearly, and truths dimly, and hence they see clearly the things of the world, and dimly, if at all, the things of heaven. Hence it may be manifest, that the genuine scientific is natural truth; for every genuine scientific, such as is signified by Egypt in the good sense, is a natural truth.

4968. *Out of the hand of the Ishmaelites.*—This signifies from simple good, as appears from the representation of the Ishmaelities, as denoting those who are in simple good, see n. 3263, 4747; in the present case, therefore, natural truth which is from simple good. In chapter xxxvii., verse 36, it is said, *The Midianites* sold Joseph to Egypt, to Potiphar, Pharaoh's chamberlain, the prince of the body-guards; but here it is said, Potiphar, Pharaoh's chamberlain, the prince of the body-guards, bought him out of the hand of the *Ishmaelites*, who made him go down there: the reason of its being so said is because of the internal sense; for the subject there treated of is the alienation of truth Divine, which is not done by those who are in simple good, but by those who are in simple truth, who are represented by the Midianites, see n. 4788: but

the subject here treated of is the procuration or ascription of scientifics, and natural truth which is from simple good; it is therefore said from the Ishmaelites, for these represent those who are in simple good: hence it is evident, that it is so said for the sake of the internal sense. Neither is there any contradiction in the historical relation; for it is said of the Midianites that they drew Joseph out of the pit, consequently that they delivered him to the Ishmaelites, by whom he was brought down into Egypt; thus that the Midianites, as they delivered him up to the Ishmaelites who were going to Egypt, sold him to Egypt.

4969. *Who made him go down thither.*—This signifies that [they made him go down] from that good to those scientifics, as appears (1) from the Ishmaelites, who made him go down, representing those who are in simple good, see n. 4968; and (2) from Egypt, which is here meant by there, signifying the scientific in general, see just above, n. 4964, 4966. Mention is made of going down, because the subject treated of is the scientifics which are exterior; for in the Word, going from things interior to things exterior is called descending, but from things exterior to interior is called ascending, see n. 3084, 4539.

4970. Verses 2–6. *And Jehovah was with Joseph; and he was a man that prospered, and he was in the house of his lord the Egyptian. And his lord saw that Jehovah was with him; and all that he did Jehovah prospered in his hand. And Joseph found grace in his eyes, and ministered unto him; and he appointed him over his house, and whatever he had he gave into his hand. And it came to pass, from the time that he appointed him in his house, and over all that he had, and Jehovah blessed the house of the Egyptian because of Joseph; and the blessing of Jehovah was in all that he had in the house and in the field. And he left all that he had into Joseph's hand; and he knew not anything with him except the bread which he did eat. And Joseph was beautiful of form, and beautiful of look. And Jehovah was with Joseph,* signifies that the Divine was in the celestial of the spiritual: *and he was a man that prospered,* signifies that all things were provided: *and he was in the house of his lord the Egyptian,* signifies that it might be initiated in natural good: *and his lord saw that Jehovah was with him,* signifies that it was perceived in natural good that the Divine was within: *and all that he did Jehovah prospered in his hand,* signifies that all things were from the Divine providence: *and Joseph found grace in his eyes,* signifies that it was accepted: *and ministered unto him,* signifies that the scientific was appropriated to its good: *and he appointed him over his house,* signifies that good applied itself thereto: *and whatever he had he gave into his hand,* signifies that all his [property] was as it were in his Power: *and it came to pass, from the time that*

he appointed him in his house, and over all that he had, signifies a second state after that good applied itself thereto, and all his [property] was as it were in his Power: *and Jehovah blessed the house of the Egyptian because of Joseph*, signifies that from the Divine at that time was derived thereto the celestial natural: *and the blessing of Jehovah was*, signifies increase: *in all that he had in the house and in the field*, signifies in life and in doctrine: *and he left all that he had into Joseph's hand*, signifies that it appeared as if all things were in his Power: *and he knew not anything with him except the bread which he did eat*, signifies that good was hence appropriated: *and Joseph was beautiful of form*, signifies the good of life thence: *and beautiful of look*, signifies the truth of faith thence.

4971. *And Jehovah was with Joseph.*—This signifies that the Divine was in the celestial of the spiritual, as appears from the representation of Joseph, as denoting the celestial of the spiritual from the rational, see above, n. 4963; and as the Lord is treated of, and in the present case, the internal man in His Human, therefore by Jehovah was with him is signified that the Divine was therein; for the Divine was in His Human, since He was conceived of Jehovah. In the case of the angels, the Divine is not within them, but is present with them, because they are only forms recipient of the Divine from the Lord.

4972. *And he was a man that prospered.*—This signifies that all things were provided, as appears from the signification of prospering, when it is said of the Lord, as denoting that it was provided, namely, that he should be enriched with all good.

4973. *And he was in the house of his lord the Egyptian.*—This signifies that it might be initiated in natural good, as appears (1) from the signification of a lord, as denoting good, of which we shall speak presently; and (2) from the signification of the Egyptian, as denoting the scientific in general, and hence the natural, see n. 4967. The reason why being in the house denotes being initiated is, that the house is the mind in which good resides, n. 3538; in the present case the natural mind; and moreover a house is predicated of good, see n. 3652, 3720. Every man has a natural mind and a rational mind; the natural mind is in his external man, the rational mind in his internal. Scientifics are the truths of the natural mind, which are said to be in their house, when they are conjoined to good there; for good and truth constitute together one house, like husband and wife. The goods and truths here treated of, are interior, for they correspond to the celestial of the spiritual from the rational, which is represented by Joseph: the corresponding interior truths in the natural are applications to uses, and the interior goods therein are uses. The Lord is frequently men- 2
tioned in the Word; and he who does not know the internal

sense, supposes that nothing more is meant by the Lord than what is meant in common discourse, when the expression is used; but the Lord is never mentioned in the Word, unless good is the subject treated of, and the same observation is true respecting the name Jehovah; but when truth is the subject treated of, the terms God and also king are used. Hence is it that by the Lord is signified good, as may be manifest from the following passages; "Jehovah your God, He is God of Gods, and *Lord of Lords*" (Deut. x. 17). In David, "Confess ye to Jehovah; confess ye to the God of gods; confess ye to *the Lord of lords*" (Psalm cxxxvi. 1–3); where Jehovah or the Lord is called God of gods from the Divine truth which proceeds from Him, and Lord of lords from the Divine good
3 which is in Him. In like manner in John, "The Lamb shall overcome them; for He is *Lord of lords*, and King of kings" (Rev. xvii. 14). And again, "He that sitteth on the white horse hath on His vesture and on His thigh a name written, King of kings and *Lord of lords*" (Rev. xix. 16). The Lord is called King of kings from the Divine truth, and Lord of lords from the Divine good, as is manifest from the particulars there mentioned: the name written is His quality, n. 144, 145, 1754, 1896, 2009, 2724, 3006; the vesture on which it was written, is the truth of faith, n. 1073, 2576, 4545, 4763; the thigh on which also that quality was written, is the good of love, n. 3021, 4277, 4280, 4575: hence also it is manifest that the Lord from Divine truth is called King of kings, and from Divine good Lord of lords: that the Lord from Divine truth is called a king,
4 see n. 2015, 2069, 3009, 3670, 4581. Hence also it is plain what is meant by the Lord's Christ, in Luke: "Answer was made to Simeon from the Holy Spirit, that he should not see death before he saw the *Lord's Christ*" (ii. 26). The Lord's Christ is the Divine truth of the Divine good; for Christ is the same as the Messiah, and the Messiah is the anointed or king, n. 3008, 3009. The Lord here is Jehovah. In the Word of the New Testament the name Jehovah nowhere occurs; but instead of Jehovah, the Lord and God, see n. 2921; as also in Luke, "Jesus said, How say they that Christ is the Son of David? when David himself saith in the Book of Psalms, *The Lord said to my Lord*, Sit thou on my right hand" (xx. 41, 42); the same as in David, "*Jehovah said to my Lord*, Sit thou on my right hand" (Psalm cx. 1): that Jehovah, as mentioned by David, is called Lord in the Evangelist, is evident. In that passage Lord denotes the Divine good of the Divine Human; sitting on the right hand signifies omnipotence, n. 3387, 4592,
5 4933. The Lord, when He was in the world, was Divine truth; but when He was glorified, that is, when He made the Human in Himself Divine, He then became Divine good, from which afterwards Divine truth proceeds. Hence it is, that the disciples

after the resurrection did not call him Master, as before, but Lord, as is manifest in John (chap. xxi. 7, 12, 15–17, 20), and also in the other Evangelists. The Divine truth, which the Lord was when in the world, and which afterwards proceeds from Him, that is, from the Divine good, is also called the angel of the covenant in Malachi; "*The Lord* whom ye seek will suddenly come to His temple, and *the angel of the covenant* whom ye desire" (iii. 1). As the Lord means Divine good, and a king 6
Divine truth, therefore where it is said of the Lord that He has dominion and a kingdom, dominion is predicated of Divine good, and a kingdom of Divine truth: and therefore the Lord is called the Lord of nations and the King of peoples; for nations signify those who are in good, and peoples those who are in truth, n. 1259, 1260, 1849, 3581. Good is called a lord in respect to a 7
servant, and good is called a father in respect to a son, as in Malachi; "A son will honor a father, and *a servant his lord;* but if I am a father, where is my honor? and if I am *a lord,* where is the fear of me?" (i. 6); and in David, "JOSEPH was sold for a *servant:* the Word of Jehovah tried him; the *king* sent and loosed him; the *ruler of the nations* set him free; he made him *lord of his house,* and *ruler* over all his possession" (Psalm cv. 17, 19–21). That Joseph there means the Lord, is evident from the several expressions; Lord in the above passage is the Divine good of the Divine Human.

4974. *And his lord saw that Jehovah was with him.*—This signifies that it was perceived in natural good that the Divine was within, as appears (1) from the signification of seeing, as denoting understanding and apperceiving, see n. 2150, 3764, 4339, 4567, 4723; and (2) from the signification of a lord, as denoting good, see just above, n. 4973; in the present case, natural good, because it is an Egyptian who is here lord; that the Divine was within, is signified by Jehovah's being with him, as above, n. 4971.

4975. *And all that he did Jehovah prospered in his hand.*—This signifies that all things were from the Divine providence, as appears from the signification of prospering, as denoting being provided, see n. 4972; hence Jehovah prospered in his hand denotes the Divine providence.

4975½. *And Joseph found grace in his eyes.*—This signified that it was accepted, namely, by natural good, which is signified by his lord, as appears from the signification of finding grace in the eyes of any one, as denoting being accepted; it is said in the eyes, because grace is predicated of the intellectual, and that is signified by the eyes, see n. 2701, 3820, 4526.

4976. *And ministered unto him.*—This signifies that the scientific was appropriated to its own good, as appears from the signification of ministering, as denoting being subservient in supplying what another is in want of; in the present case,

being appropriated, because the subject treated of is natural good to which the scientific was to be appropriated; ministering is also predicated of scientifics; for a minister and a servant in the Word signify the scientific, or natural truth, since this is subordinate to good, as to its lord. The scientific in respect to the delight of the natural man, or what is the same, natural truth in respect to its good, is altogether like water in respect to bread, or like drink in respect to food. Water and drink cause bread and food to be diluted, so that they may be conveyed into the blood, and thence into every part of the body and thus may nourish it; for without water or drink, bread or food is not resolved into its minute parts, and dis-
2 tributed through the body for use. This is the case with the scientific in respect to delight, or with truth in respect to good; therefore good seeks and desires truth for the sake of use, that it may minister to and serve itself: in like manner they also correspond; for in the other life man is not nourished by natural, but by spiritual food and drink. Spiritual food is good, and spiritual drink is truth; therefore where bread or food is mentioned in the Word, the angels understand spiritual bread and food, namely, the good of love and charity; and where water or drink is mentioned, they understand spiritual water or drink, namely, the truth of faith. Hence it may be seen what the truth of faith is without the good of charity, also how the former without the latter can nourish the internal man, namely, as water alone or drink alone without bread and food; that by such nourishment a man would become emaciated and die, is well known.

4977. *And he appointed him over his house.*—This signifies that good applied itself thereto, as appears (1) from the signification of the lord, who gave command, as denoting good, see n. 4973; and (2) from the signification of appointing him over his house, as denoting applying itself thereto, namely, to the scientific or to natural truth. That this is the meaning is evident from what follows, where it is said, that whatever he had, he gave into his hand; which signifies that all his [property] was as it were in his Power; for good is a lord, and truth is a minister: and when it is said of a lord that he gave authority to a minister, or of good that it gave authority to truth, in the internal sense, it is not signified that it ceded the dominion thereto, but that it applied itself. For in the internal sense a thing is perceived as it is in itself, but in the sense of the letter it is set forth according to the appearance; for good always has the dominion, but applies itself that truth may be conjoined to it. When a man is in truth, as is the case before he is regenerated, he then knows scarcely anything concerning good; for truth flows in by an external or sensual way, but good by an internal way; what flows in by an external way, the man is sensible of, but

not of what flows in by an internal way, until he is regenerated: therefore unless in the prior state there was given as it were dominion to truth, or unless good so applied itself, it would be impossible for truth to be appropriated to good. This is the same as has been so frequently shewn above, namely, that truth is apparently in the first place, or as it were the lord, while a man is regenerating; but good is manifestly in the first place, and the lord, when man is regenerated, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930.

4978. *And whatever he had, he gave into his hand.*—This signifies that all his property was as it were in his Power, as appears from the signification of a hand, as denoting power, see n. 878, 3091, 3387, 3563, 4931–4937; thus giving into his hand is giving into his Power; but as this is done apparently, it is said as it were in his Power; that it is apparently or as it were, see just above, n. 4977.

4979. *And it came to pass, from the time that he appointed him in his house, and over all that he had.*—This signifies a second state, after that good applied itself thereto, and all its [property] was as it were in its Power, as appears (1) from the signification of it came to pass or it was, which frequently occurs in the Word, as involving somewhat new, consequently another state, in like manner in the following verses, 7, 10, 11, 13, 15, 18, 19; and (2) from the signification of the expression, "from the time that he gave him command in his house," as denoting after that good applied itself thereto, see above, n. 4977; and (3) from the signification of "over all that he had," as denoting that all his [property] was as it were in his Power, see also above, n. 4978.

4980. *That Jehovah blessed the house of the Egyptian because of Joseph.*—This signifies, that from the Divine at that time was derived thereto the celestial natural, as appears (1) from the signification of being blessed, as denoting being enriched with celestial and spiritual good: that it was from the Divine, is signified by its being said "Jehovah blessed:" and (2) from the signification of the house of the Egyptian, as denoting the good of the natural mind, as above, n. 4973. Hence it follows, that "Jehovah blessed the house of the Egyptian" signifies, that from the Divine at that time was derived thereto the celestial natural. The celestial natural is the good in the natural which corresponds to the good of the rational, that is, which corresponds to the celestial of the spiritual from the rational, which is Joseph; see n. 4963. The celestial, as well as the spiritual, is predicated of both the rational and the natural, that is, of the internal man, which is the rational man, and of the external, which is the natural man; for the spiritual in its essence is the Divine truth which proceeds from the Lord, and

the celestial is the Divine good which is in that Divine truth. Divine truth in which is Divine good, when it is received by the rational or by the internal man, is called the spiritual in the rational: and when it is received by the natural or by the external man, it is called the spiritual in the natural: in like manner the Divine good which is in the Divine truth, when it is received by the rational or by the internal man, is called the celestial in the rational; and when it is received by the natural or by the external man, it is called the celestial in the natural. Each of these flows in with man from the Lord both immediately and mediately through angels and spirits; but with the Lord, when he was in the world, the influx was from Himself, because the Divine was in Himself.

4981. *And the blessing of Jehovah was.*—This signifies increase, as appears from the signification of the blessing of Jehovah. The blessing of Jehovah, in the genuine sense, signifies love to the Lord and charity towards the neighbor; for those who are gifted with these, are called the blessed of Jehovah, being in such case gifted with heaven and eternal salvation; hence the blessing of Jehovah in the external sense, or in the sense which respects a man's state in the world, denotes being content in God, and hence being content with the state of honor and wealth in which he is, whether it be among the honored and rich, or among the less honored and poor; for he who is content in God, regards honors and riches as the means of uses; and when he thinks concerning them, and at the same time concerning eternal life, he makes the former of no account and the latter essential. Since in the genuine sense the blessing of Jehovah or of the Lord involves these things, blessing also contains innumerable things, and hence signifies various things, which follow therefrom, as, being enriched with spiritual and celestial good, n. 981, 1731; being made fruitful from the affection of truth, n. 2846; being arranged into heavenly order, n. 3017; being gifted with the good of love, and thus being conjoined with the Lord, n. 3406, 3504, 3514, 3530, 3584; joy, n. 4216: what therefore it specifically signifies, may appear from the series of what goes before and follows. In the present case, the blessing of Jehovah signifies increase in good and truth, or in life and doctrine, as is evident from what follows; for it is said, the blessing of Jehovah was in the house and in the field: a house signifies the good which is of life, and a field the truth which is of doctrine: hence it is evident, that increase in those things is here signified by the blessing of Jehovah.

4982. *In all that he had in the house and in the field.*—This signifies in life and in doctrine, as appears (1) from the signification of a house, as denoting good, see n. 2048, 2233, 2559, 3128, 3652, 3720; and as a house denotes good, it also denotes

life, for all good is of life; and (2) from the signification of a field, as denoting the truth of the church, see n. 368, 3508, 3766, 4440, 4443; and as it denotes the truth of the church, it also denotes doctrine, for all truth is of doctrine. A house and a field are occasionally mentioned in other parts of the Word; and when the subject treated of is the celestial man, a house signifies celestial good, and a field spiritual good: celestial good is the good of love to the Lord, and spiritual good is the good of charity towards the neighbor; but when the subject treated of is the spiritual man, a house signifies the celestial which is with him, which is the good of charity towards the neighbor, and a field the spiritual which is with him, which is the truth of faith. Both are signified in Matthew: "Let him that is on the *roof of the house* not go down to take away anything which is in *his house;* and let him that is in *the field* not return back to take his garment" (xxiv. 17, 18); see n. 3652.

4983. *And he left all that he had into the hand of Joseph.*—This signifies that it appeared as if all things were in his Power, as is evident from what was explained above, n. 4978, where are nearly the same words, also from what was said in n. 4977.

4984. *And he knew not anything with him except the bread which he did eat.*—This signifies that good was hence appropriated, as appears (1) from the signification of bread, as denoting good, see n. 276, 680, 3478, 3735, 4211, 4217, 4735; and (2) from the signification of eating, as denoting being appropriated, see n. 3168, 3513, 3596, 3832, 4745: that he knew not anything with him except the bread, signifies that he received nothing but good. It may be believed that good, when it appropriates truth to itself, is truth, such as is the truth of faith which it appropriates to itself; but it is the good of truth; the truths which are not of use, approach indeed, but do not enter. All uses from truths are the goods of truth; the truths which are not for use, are separated, and some are retained and some are rejected: those which are retained, are such as introduce to good more or less remote, and are uses themselves; those which are rejected, are such as do not introduce and do not apply themselves. All uses in their beginning are truths of doctrine, but in their progress they become goods; and they become goods when a man acts according to those truths: action itself thus qualifies truths; for all action descends from the will, and the will itself causes that to become good which before was truth. Hence it is evident, that truth in the will is no longer the truth of faith, but the good of faith; and that the truth of faith makes no one happy, but the good of faith; for the latter affects the very essence of a man's life, namely, his will, and gives him interior delight or blessed-

ness, and in the other life happiness, which is called heavenly joy.

4985. *And Joseph was beautiful of form.*—This signifies the consequent good of life, and *beautiful of look* signifies the consequent truth of faith, as appears from the signification of *beautiful of form and beautiful of look;* for form is the essence of a thing, but look is the existence thence; and since good is the very essence, and truth is the existence thence, beautiful of form signifies the good of life, and beautiful of look signifies the truth of faith; for the good of life is the very esse of man, because it is of his will, and the truth of faith is the existere thence, because it is of the understanding; for whatever is of the understanding, exists from the will. The esse of a man's life is in his [faculty of] willing, and the existere of his life is in his [faculty of] understanding. A man's understanding is nothing else than the will unfolded, and formed so that its quality may appear in look. Hence it is evident that the beauty of the interior man is from the good of the will through the truth of faith: the truth of faith itself presents beauty in the external form, but the good of the will sets it in and forms it. Hence it is that the angels of heaven are of ineffable beauty, being as it were loves and charities in form; wherefore, when they appear in their beauty, they affect the inmosts. With them the good of love from the Lord shines forth through the truth of faith, and as it penetrates it affects. Hence may be manifest what is signified in the internal sense by beautiful of form and beautiful of look, as also n. 3821.

4986. Verses 7–9. *And it came to pass after these words, and his lord's wife lifted up her eyes to Joseph, and said, Lie with me. And he refused, and said to his lord's wife, Behold, my lord knoweth not what is with me in the house; and all that he hath he hath given into my hand. He himself is not greater in this house than I; and he hath not kept back anything from me except thee, because thou art his wife; and how shall I do this great evil, and sin against God? And it came to pass after these words,* signifies a third state: *and his lord's wife lifted up her eyes to Joseph,* signifies truth natural not spiritual adjoined to natural good, and its perception: *and said, Lie with me,* signifies that it desired conjunction: *and he refused,* signifies aversion: *and said to his lord's wife,* signifies perception concerning that truth: *Behold, my lord knoweth not what is with me in the house,* signifies that natural good did not even desire appropriation: *and all that he hath he hath given into my hands,* signifies that all was in his Power: *he himself is not greater in this house than I,* signifies that that good was prior in time, not in state: *and he hath not kept back anything from me except thee,* signifies that it was forbidden to be conjoined to the truth of

that good: *because thou art his wife*, signifies because it should not be conjoined to another good: *and how shall I do this great evil, and sin against God?* signifies that thus there would be disjunction and not conjunction.

4987. *And it came to pass after these words.*—This signifies a third state, as appears (1) from the signification of it came to pass, or it was, as involving somewhat new, as above, n. 4979; consequently, in the present case, a third state: and (2) from the signification of after these words, as denoting after those things were transacted. In the original language one series is not distinguished from another by interstitial signs, as in other languages; but there appears a continuity from beginning to end. The things in the internal sense are in like manner continuous, and flowing from one state of a thing into another; but when one state terminates, and another succeeds which is deserving of note, it is indicated by the expression *it was*, or *it came to pass;* and a change of state less deserving of note by *and;* therefore those expressions so frequently occur. This state, which is the third, and which is now treated of, is more interior than the former.

4988. *And his lord's wife lifted up her eyes to Joseph.*—This signifies truth natural not spiritual adjoined to natural good, and its perception, as appears (1) from the signification of a wife, as denoting truth adjoined to good, see n. 1468, 2517, 3236, 4510, 4823; in the present case truth natural not spiritual adjoined to natural good, because the subject treated of is that truth and this good: that good, to which that truth is conjoined, is here the lord, n. 4973; and (2) from the signification of lifting up the eyes, as denoting thought, intention, and also perception, see n. 2789, 2829, 3198, 3202, 4339. A wife here signifies truth natural, but not truth natural 2
spiritual, and a husband who is here the lord, signifies good natural, but not good natural spiritual: we must therefore explain what is meant by good and truth natural not spiritual, and what by good and truth natural spiritual. Good with a man is from a twofold origin, namely, from what is hereditary and thence adscititious, and also from the doctrine of faith and charity; in the case of the Gentiles from their religiosity. Good and truth from the former origin, is good natural not spiritual; but good from the latter origin, is good natural spiritual; from a similar origin is truth, since all good has its own truth adjoined to it. Good natural from the former 3
origin, that is, from what is hereditary and thence adscititious, has many things in affinity with good natural from the other origin, that is, from the doctrine of faith and charity, or from a religiosity, but only in the external form, being altogether different in the internal: good natural from the former origin may be compared to the good which exists even among tame

animals; but good natural from the other origin is proper to the man who acts from reason, and thence knows how to dispense good in various ways according to uses. This dispensing of good is taught by the doctrine of what is just and fair, and in a higher degree by the doctrine of faith and charity, and in many cases is also confirmed by reason with the truly rational.
4 Those who do good from the former origin, are carried as it were by instinct blindly into acts of charity; but those who do good from the other origin, are carried thereto from an internal obligation, and as it were with their eyes open. In a word, those who do good from the former origin, do it not from any conscience of what is just and fair, still less from a conscience of spiritual truth and good: but those who do good from the other origin, do it from conscience; see what has been said above on this subject, n. 3040, 3470, 3471, 3518, and what follows, n. 4992. But how the case herein is, cannot be explained to the apprehension; for every one who is not spiritual, or who is not regenerated, sees good from its external form, because he does not know what charity is or what the neighbor is; and the reason why he does not know these things is because he has no doctrinals of charity. In the light of heaven those things appear most distinctly, and therefore also they appear distinctly with the spiritual or regenerate, because these are in the light of heaven.

4989. *And said, Lie with me.*—This signifies that it desired conjunction, as appears from the signification of lying with me, as denoting conjunction, namely, of good natural spiritual, which now is Joseph, with truth natural not spiritual, which is his lord's wife; but this is illegitimate conjunction. The conjunctions of good with truth, and of truth with good, are described in the Word by marriages, see n. 2727–2759, 3132, 3665, 4434, 4837: hence it is, that illegitimate conjunctions are described by harlotries. Here, therefore, the conjunction of truth natural not spiritual with good natural spiritual, is described by his lord's wife being desirous to lie with him. There is no conjunction of those [principles] in internals, but only in externals, in which there appears as it were conjunction, but it is only affinity: hence also it is, that she caught him in his garment, and he left the garment in her hand; for a garment in the internal sense signifies what is external, by which there is as it were conjunction or affinity, as will be seen
2 below at verses 12, 13. That these things are signified cannot be seen so long as the mind or thought is kept in the mere historicals; for in such case nothing is thought of but Joseph, Potiphar's wife, and the flight of Joseph leaving his garment; but if the mind or thought were kept in those things which are signified by Joseph, by Potiphar's wife, and by a garment, it would then be apperceived that some illegitimate spiritual con-

junction is also here treated of; and the mind or thought can be kept in the things which are signified, if it only be believed that the historical Word is Divine not from what is merely historical, but because in what is historical there is what is spiritual and Divine; and if this were believed, it would be known that the spiritual and Divine therein is concerning the good and truth which are of the Lord's church and kingdom, and in the supreme sense concerning the Lord Himself. When a man comes into the other life, which he does immediately after death, if he be among those who are elevated into heaven, he will then know that he retains nothing of the historicals of the Word, and does not even know anything concerning Joseph, or concerning Abraham, Isaac, and Jacob, but only concerning the spiritual and Divine things which he had learnt from the Word, and had applied to his life: such things, therefore, are what are within in the Word, and are called its internal sense.

4990. *And he refused.*—This signifies aversion, as appears from the signification of refusing, as signifying being averse, namely, from that conjunction; for he who refuses, so far as to flee abroad, shews his aversion.

4991. *And said to his lord's wife.*—This signifies perception concerning that truth, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perceiving, as has been frequently observed above; and (2) from the signification of his lord's wife, as denoting truth natural not spiritual adjoined to natural good, see above, n. 4988.

4992. *Behold, my lord knoweth not what is with me in the house.*—This signifies that natural good did not even desire appropriation, as appears (1) from the signification of his lord, as denoting natural good, see n. 4973; and (2) from the signification of not knowing what is with me in the house, as denoting not desiring appropriation. That this is the sense of the above words, can only be seen from the series of things in the internal sense: for the subject now treated of is a third state, in which the celestial of the spiritual was in the natural: in that state, natural good and truth which is spiritual is separated from natural good and truth which is not spiritual; consequently by not knowing what is in the house, is signified that there is no desire of appropriation. These things, however, are arcana, which can only be illustrated by examples; let the following, therefore, serve for illustration. Being conjoined with one's wife from mere lust is natural not spiritual; but being conjoined with one's wife from conjugial love is natural spiritual: when the husband afterwards is conjoined from mere lust, he then believes that he transgresses, like one who does something lascivious, therefore he does not desire any longer that it should be appropriated to him. Take also this example. Doing good to a friend, without regard to his quality, merely

because he is a friend, is natural not spiritual; but doing good to a friend for the sake of the good in him, and especially to account good itself as the friend to be benefited,—this is natural spiritual; and when he is in this principle he knows that he transgresses if he does good to a friend who is evil, for in such case through him he does evil to others: when he is in this state, he holds in aversion the appropriation of good natural not spiritual, in which good he was before. The case is similar in other instances.

4993. *And all that he hath he hath given into my hand.*—This signifies that all was in his Power, as appears from what was said above, n. 4978, where similar words occur; but there is this difference, that the subject there treated of is the second state, in which the celestial of the spiritual in the natural was; for then natural good applied itself, and appropriated to itself truth, see n. 4976, 4977; in which state good had the dominion actually, but truth apparently, therefore those words then signified that all his property was *as it were* in his Power; but here the subject treated of is the third state, in which the celestial of the spiritual is when it becomes the spiritual in the natural; and as in this state there is no appropriation, therefore the above words signify that all was in his Power.

4994. *He himself is not greater in this house than I.* This signifies that that good was prior in time, not in state, as appears from the signification of not being greater in the house than I, as denoting that the dominions were from a principle of fairness, consequently that both are prior. From the series in the internal sense it is evident, that good natural not spiritual is prior in time, and that good natural spiritual is prior in state; as is also clear from what was shewn above, n. 4992. To be prior in state is to be more eminent as to quality.

4995. *And he hath not kept back anything from me except thee.*—This signifies that it was forbidden to be conjoined to the truth of that good, as appears (1) from the signification of keeping back from him, as denoting being forbidden; and (2) from the signification of a wife, who is whom he kept back and is here meant by *thee*, as denoting truth natural not spiritual, see n. 4988.

4996. *Because thou art his wife.*—This signifies because it should not be conjoined to any other good, as appears from the signification of a wife, as denoting truth adjoined to its own good, see n. 1468, 2517, 3236, 4510, 4823; in the present case truth natural not spiritual with good natural not spiritual, as above, n. 4988.

4997. *And how shall I do this great evil, and sin against God?*—This signifies that thus there would be disjunction and not conjunction, as appears from the signification of evil, and also of sin, as denoting disjunction and not conjunction,

namely, when good natural spiritual is conjoined with truth natural not spiritual; for they are unlike and unequal, and therefore separate from each other. It is said to do evil and to sin against God, because evil, viewed in itself, and also sin, is nothing but disjunction from good; evil itself also consists in disunion. This is evident from good: good is conjunction, because all good is of love to the Lord and love towards the neighbor. The good of love to the Lord conjoins him [who is principled therein] to the Lord, and consequently to all the good which proceeds from the Lord; and the good of love to the neighbor conjoins him to heaven and the societies there; thus also by this love he is conjoined to the Lord; for heaven properly so called is the Lord, for He is all in all there. But 2
it is contrariwise with evil. Evil is of self-love and the love of the world. The evil of self-love disjoins him [who is principled therein] not only from the Lord, but also from heaven; for he loves no one but himself, and others only so far as he regards them in himself, or so far as they make a one with himself: hence he attracts the regards of all to himself, and altogether averts them from others, and most especially from the Lord; and when several do this in one society, it follows that all are disjoined, and each looks at another from an interior [principle] as an enemy, and if any one does anything against him, he bears hatred towards him, and takes delight in his ruin. The case is the same with the evil of the love of the world; for this evil covets the wealth and goods of others, and desires to possess them all: hence arise enmities and hatreds, but in a less degree. If any one wishes to know what evil is, consequently what sin is, let him only seek to know what the love of self and of the world are; and in order to know what good is, let him only seek to know what love to God and love towards the neighbor are: hence he will know what evil is, and consequently what falsity is; and also what good is, and consequently what truth is.

4998. Verses 10–15. *And it came to pass, that she spoke to Joseph day by day; and he did not give ear to her to lie with her, to be with her. And it came to pass on a certain day, and he came to the house to do his work, and there was no man of the men of the house there in the house. And she caught him in his garment, saying, Lie with me; and he left his garment in her hand, and fled, and went forth abroad. And it came to pass, that she saw he left his garment in her hand, and fled abroad. And she cried to the men of her house, and said to them, saying, See ye, he hath brought to us a Hebrew man to mock us; he came to me to lie with me, and I cried with a great voice. And it came to pass, that he heard that I lifted up my voice and cried; and he left his garment with me, and fled, and went forth abroad. And it came to pass,* signifies a fourth state: *that she spoke to Joseph*

day by day, signifies thought concerning that thing: *and he did not give ear to her to lie with her*, signifies that he was averse from being conjoined: *to be with her*, signifies lest thereby he should be united to her: *and it came to pass that on a certain day*, signifies a fifth state: *and he came to the house to do his work*, signifies when he was in the work of conjunction with spiritual good in the natural: *and there was no man of the men of the house there in the house*, signifies that he was without the aid of any one: *and she caught him in his garment*, signifies that truth not spiritual applied itself to the ultimate of spiritual truth: *saying, Lie with me*, signifies for the sake of conjunction: *and he left his garment in her hand*, signifies that he withdrew that ultimate truth: *and fled and went forth abroad*, signifies that thereby he had not truth whereby to defend himself: *and it came to pass that she saw*, signifies perception concerning that thing: *that he left his garment in her hand, and fled abroad*, signifies concerning the separation of ultimate truth: *and she cried to the men of the house*, signifies falsities: *and said to them, saying*, signifies exhortation: *See ye, he hath brought to us a Hebrew man*, signifies a servant: *to mock us*, signifies that he rose up against: *he came to me to lie with me*, signifies that it wished to conjoin itself: *and I cried with a great voice*, signifies aversion: *and it came to pass that he heard*, signifies when it was apperceived: *that I lifted up my voice and cried*, signifies that there was great aversion: *and he left his garment with me*, signifies a witness that he came near: *and fled and went forth abroad*, signifies that still he separated himself.

4999. *And it came to pass.*—This signifies a fourth state, as may appear from what was said above, n. 4979, 4987.

5000. *That she spoke to Joseph day by day.*—This signifies thought concerning that thing, as appears from the signification of speaking, as denoting thinking, see n. 2271, 2287, 2619; namely, concerning Joseph, thus concerning that which is the subject here treated of through Joseph. Day by day, or every day, denotes intensely. The reason why speaking in the internal sense denotes thinking, is, that thought is interior speech; and when a man thinks, he then speaks with himself. Interior things are expressed in the sense of the letter by corresponding exterior things.

5001. *And he did not give ear to her to lie with her.*—This signifies that he was averse from being conjoined, as appears (1) from the signification of not giving ear, as denoting not hearkening or not obeying, see n. 2542, 3869; in the present case being averse from, because he so far refused to hearken, that he fled and left his garment; and (2) from the signification of lying with her, as denoting being conjoined illegitimately, see n. 4989.

5002. *To be with her.*—This signifies lest thus he should be

united to her, as appears from the signification of being with any one, as denoting being more closely conjoined, or being united. Being denotes being united, because the very esse of a thing is good, and all good is of love, which is spiritual conjunction or unition. Hence in the supreme sense the Lord is called Esse or Jehovah, because from Him is all the good which is of love or of spiritual conjunction. Since heaven makes a one by love from Him, and a reciprocal [love] towards Him by reception and mutual love, it is on that account called a marriage, by which it is. The case would be similar in the church, if love and charity were with it as its esse. Where, therefore, there is no conjunction or union, there is not esse; for unless there be something to bring to a one or to unite, there must be dissolution and extinction. So in civil society, where every one is for himself, and no one for another, except for the sake of himself, unless there were laws to unite them, and fears of the loss of gain, of honor, of fame, and of life, society would be altogether destroyed; therefore the esse of such a society also is conjunction or unition, but only in externals, for in respect to internals such a society has no esse. Persons of such a character, therefore, in the other life are kept in hell, and in like manner are there held together by external bonds, especially by fears; but as often as those bonds are relaxed, one rushes eagerly to the destruction of another, and desires nothing more earnestly than totally to extinguish him. It is otherwise in heaven, where there is internal conjunction by love to the Lord, and mutual love thence; when external bonds are there relaxed, they are more closely mutually conjoined: and as they are thereby brought nearer to the Divine Esse, which is from the Lord, they are more interiorly in affection and thence in freedom, consequently in blessedness, happiness, and joy. 2

5003. *And it came to pass that on a certain day.*—This signifies a fifth state, as appears from the signification of it came to pass, or it was, as involving somewhat new, as above, n. 4979, 4987, 4999, thus a new state, in the present case a fifth.

5004. *And he came to the house to do his work.*—This signifies when he was in the work of conjunction with spiritual good in the natural, as may appear from this consideration, that that conjunction is the subject treated of in this chapter through Joseph; therefore when it is said he came to the house to do his work, it signifies the work of that conjunction.

5005. *And there was no man* (vir) *of the men of the house there in the house.*—This signifies that he was without the aid of any one, as may appear from this consideration, that it signifies that he was alone; and as in the internal sense through Joseph the Lord is treated of, and how He glorified or made Divine His internal Human, those words signify that He did it without the

aid of any one. The Lord made His Human Divine by His own proper power, thus without the aid of any one, as may appear from this consideration, that, as He was conceived of Jehovah, the Divine was in Him, and consequently the Divine was His; therefore when He was in the world, and made the Human in Himself Divine, He did it from His own Divine or from Himself. This is thus described in Isaiah: "Who is this that cometh from Edom, with sprinkled garments from Bozrah; this that is honourable in his raiment, *marching in the multitude of his strength? I have trodden* the wine-press *alone*, and *of the people there was no man* (vir) *with me.* I looked around, but *there was none to help;* and I was amazed, but there was *none to support;* therefore *mine own arm brought salvation to me*" (lxiii. 1, 3, 5). And again in the same prophet: "*He saw that there was no man* (vir), and as it were was amazed that there was no intercessor; therefore his arm *brought salvation to him;* and his justice upheld him; wherefore he put on justice as a breastplate, and a helmet of salvation upon his head" (lix. 16, 17). That the Lord by His own proper power made the Human in Himself Divine, see n. 1616, 1749, 1755, 1812, 1813, 1921, 1928, 1999, 2025, 2026, 2083, 2500, 2523, 2776, 3043, 3141, 3381, 3382, 3637, 4286.

5006. *And she caught him in his garment.*—This signifies that truth not spiritual applied itself to the ultimate of spiritual truth, as appears (1) from the representation of Potiphar's wife, of whom these things are said, as denoting truth natural not spiritual, see n. 4988; and (2) from the signification of catching, as denoting applying itself; and (3) from the signification of a garment, as denoting truth, see n. 1073, 2576, 4545, 4763; in the present case the ultimate of spiritual truth, which in this state is of Joseph, for Joseph here is good natural spiritual, see n. 4988, 4992. That the truth of this good is that with which truth natural not spiritual was willing to be conjoined is evident from the series of things
2 in the internal sense. But what is meant by and involved in this circumstance, that truth natural not spiritual was willing to be conjoined with truth natural spiritual, is at this day an arcanum, principally for this reason, that few are solicitous and willing to know what spiritual truth is, and what truth not spiritual is; and they are so indifferent about it, as scarcely to be willing to hear mention made of what is spiritual; and at the bare mention thereof, something of darkness, and at the same time of sadness, instantly comes over them, and excites a nausea, in consequence whereof it is rejected. That this is the case, has also been shown to me. While my mind was engaged in such contemplations, there were spirits present from Christendom, and on this occasion they were let into the state in which they had been in the

world. In this state they were not only affected with sadness at the bare thought of spiritual good and truth, but were also seized with such loathing arising from aversion, that they said they had a feeling in themselves, like that which in the world excites vomiting; but it was given me to tell them that this was in consequence of their affections being only in terrestrial, corporeal, and worldly things; for when a man is in those affections alone, he nauseates the things that are of heaven. They also had frequented temples where the Word was preached, not from any desire of knowing the things which are of heaven but from another cupidity imbibed from the time of infancy: hence it was made manifest what is the quality of Christendom at this day. The reason of this in general is, that the Christian 3
church at this day preaches faith alone, and not charity, and thus doctrine, but not life; and when life is not preached, a man comes into no affection of good, and when he is in no affection of good, he is also in no affection of truth: hence it is, that it is contrary to the delight of the life of most men, to hear anything more concerning heavenly things than what they had known from infancy. The real case, however, is this, 4
that a man is in the world to the intent that he may be initiated by exercises there into those things which are of heaven; and his life in the world is scarce as a moment in respect to his life after death, for this is eternal. But there are few who believe they are to live after death, and on this account also heavenly things are of no value to them. But this I can aver, that a man immediately after death is in the other life, and there his life in the world is altogether continued, and is such as it had been in the world. I can aver this, because I know it. For I have conversed with almost all with whom I was acquainted in the life of the body, after their decease; and hence by living experience it has been granted me to know, that the lot which awaits every one is according to his life; but those of the above description, do not even believe these things. But what is meant by and involved in this circumstance, that truth natural not spiritual was willing to be conjoined with truth natural spiritual, which is signified by *she caught Joseph in his garment*, will be shewn in what presently follows.

5007. *Saying, Lie with me.*—This signifies for the sake of conjunction, as appears from the signification of lying, as denoting conjunction, see above, n. 4989, 5001, in the present case for the sake of conjunction, or to the intent that there might be conjunction.

5008. *And he left his garment in her hand.*—This signifies that he withdrew that ultimate truth, as appears (1) from the signification of leaving in her hand, as denoting in her Power, for the hand denotes power or Power, see n. 878, 3091, 3387, 3563, 4931–4937; and because she laid hold of his garment, it

here denotes withdrawing; and (2) from the signification of a garment, as denoting ultimate truth, see above, n. 5006. That truth natural not spiritual was willing to conjoin itself with truth natural spiritual, and that this was averse from conjunction, and on that account left ultimate truth, or suffered it to be withdrawn, cannot be comprehended by any one, unless it be illustrated by examples. But first see what truth natural not spiritual and truth natural spiritual are, n. 4988, 4992, and that in ultimates there is affinity, yet not any con-
2 junction. But, as was said, this must be illustrated by examples; let us first take this one. It is a truth natural not spiritual within the church, that good ought to be done to the poor, to widows, and to the fatherless, and that to do good to them is the charity which is enjoined in the Word; but truth not spiritual, that is, those who are principled in truth not spiritual, by the poor, the widows, and the fatherless, mean those who are so named; whereas truth natural spiritual, that is, those who are principled in that truth, confirm indeed the above sentiments, but maintain, that the poor, the widows, and the fatherless, so named, are meant in the last place; for they say in their heart, that all are not poor who call themselves poor, also that among the poor there are many who lead very wicked lives, and who fear neither God nor men, and who would rush headlong into every iniquity unless they were withheld by fear; and moreover, that the poor in the Word mean those who are spiritually such, namely, those who know and confess in heart, that they have nothing of truth and good from themselves, but that all things are freely given them: the case is similar with widows and the fatherless, with a difference in respect to state. From this example it is evident, that to do good to the poor, the widows, and the fatherless, who are so named, is an ultimate of truth to those who are in truth natural spiritual, and that this truth is like a garment which clothes interior things: it is also evident, that this ultimate of truth concurs with the truth which is with those who are in truth natural not spiritual; yet that nevertheless there is no con-
3 junction between them but only affinity. Let us take another example [from this truth] that good ought to be done to the neighbor. Those who are in truth natural spiritual account every one as a neighbor, but still all in a dissimilar manner and degree; and they say in their heart, that those who are in good are especially the neighbor to whom good is to be done; but that those who are in evil, although they likewise are the neighbor, are to be otherwise dealt with, and that good is done to them when they are punished according to the laws, because by punishments they are amended, and thereby also precaution is taken lest the good should suffer evil from them and their example. Those who within the church are in truth

natural not spiritual, say also that every one is a neighbor, but they do not admit of any differences in degree and manner; therefore, if they are in natural good, they do good to every one who excites compassion, without distinction, and oftener to the evil than to the good, because the former, in consequence of being evil, are skilled in the arts of exciting commiseration. From this example also it is evident, that in this ultimate truth there is agreement between those who are in truth natural not spiritual, and those who are in truth natural spiritual; yet that there is no conjunction therein, but only affinity; for the one has an idea and a meaning respecting the neighbor, and respecting charity towards him, different from what the other has. Let us take also this example: those who 4
are in truth natural spiritual, say in general, that the poor and miserable will inherit the heavenly kingdom; but this is to them an ultimate truth, for the interior truth stored up is that those are poor and miserable who are spiritually such, and that it is these who are understood in the Word as inheriting the kingdom of heaven: but those who within the church are in truth natural not spiritual, say that none can inherit the heavenly kingdom, but those who in the world have been reduced to poverty, who live in misery, and who are more afflicted than the rest of mankind; they also call riches, dignities, and worldly joys, so many means of diverting or removing a man from heaven. From this example it is further evident what the ultimate truth is, and what its quality is, in which they agree: yet that there is not conjunction, but affinity. Let us take also this example: 5
those who are in truth natural spiritual, hold it as an ultimate truth, that those things which are called holy in the Word, were holy, as the ark with the mercy-seat, with the candlestick, the incense, the bread, the altar, and the rest; and as the temple, and likewise the garments of Aaron which are called garments of holiness, especially the ephod with the breastplate containing the Urim and Thummim: nevertheless concerning this ultimate truth they have this idea, that those things were not holy in themselves, neither was any holiness infused into them; but they were holy representatively, that is, they represented the spiritual and celestial things of the Lord's kingdom, and in the supreme sense the Lord himself: but those who are in truth natural not spiritual, in like manner call those things holy, but holy in themselves by infusion: hence it is evident that they agree together, but that they do not conjoin themselves; for the above truth is of one form and idea with the spiritual man, and of another with the merely natural. Let us take also another example: it is an ultimate 6
truth to the spiritual man, that all Divine truths may be confirmed from the literal sense of the Word, and also by things rational or intellectual with those who are illustrated. This

ultimate and general truth is also acknowledged by the natural man; but he believes simply, that all that is true which may be confirmed from the Word, and especially that which he himself has thence confirmed: herein therefore they agree, that all Divine truth may be confirmed; but this general truth they regard differently. The merely natural man believes that whatever he has confirmed with himself, or has heard confirmed by others, is Divine truth, not knowing that falsity may be as easily confirmed as truth, and that falsity confirmed appears altogether true, and even more so than the truth itself, because the fallacies of the senses present it in the light of the world
7 separate from the light of heaven. Hence also it is evident that ultimate spiritual truth in the sight of the natural man is like a garment; and when this garment is withdrawn, that he and the spiritual man do not at all agree; consequently that the spiritual man has no longer anything whereby to defend himself against the natural man; which things are signified by Joseph's fleeing and going forth abroad when he had left his garment; for the merely natural man does not acknowledge interior things, wherefore, when exterior things are taken away or withdrawn, they are instantly dissociated. Moreover, the natural man calls all those reasonings false, by which the spiritual man confirms ultimate truth; for he cannot see whether that which he confirms be so or not, it being impossible from natural light to see those things which are of spiritual light: this is against order; but it is according to order that things in natural light should be seen from spiritual light.

5009. *And he fled and went forth abroad.*—This signifies that he had no truth whereby to defend himself, as appears from the signification of fleeing and going forth abroad, after he left his garment, as denoting that separation was made, or that there was no longer anything general, consequently, as a garment denotes ultimate truth, that he had no truth whereby to defend himself; see what was shown just above, n. 5008, at the end.

5010. *And it came to pass that she saw.*—This signifies perception concerning that thing, as appears from the signification of seeing, as denoting perception, see n. 2150, 3764, 4567, 4723: concerning that thing is concerning the separation by ultimate truth being no longer acknowledged; which is signified by his leaving his garment in her hand and fleeing forth abroad, as is evident from what was said above, see n. 5008 and 5009.

5011. *And she cried to the men* (viri) *of the house.*—This signifies falsities, as appears from the signification of a cry, as denoting falsity, see n. 2240, hence crying is predicated of falsity. The men (*viri*) of the house in the genuine sense are truths of good: but in the opposite sense they are falsities of evil. They are

falsities which Potiphar's wife now speaks to the men of the house, and afterwards to her husband, as is manifest from what she speaks. Natural truth, which is here the wife of Potiphar, cannot speak other than falsities, or what is contrary to truth, after ultimate spiritual truth, which as to the outermost face appears as it were conjunctive, has been plucked away, see n. 5008 at the end.

5012. *And said to them, saying.*—This signifies exhortation, as appears from the signification of saying in this case, as denoting exhortation; for saying in the internal sense denotes perception, n. 2862, 3395, 3509, and also communication, n. 3060, 4131, in the present case therefore, because it is said that she cried, and it follows that she said, saying, it denotes vehement communication, that is, exhortation to hear.

5013. *See ye, he hath brought to us a Hebrew man* (vir).—This signifies a servant, as appears from the signification of a Hebrew man, as being predicated of service, see n. 1703: it is also clear from what follows, for Joseph is there called a Hebrew servant, and also simply a servant: "There came to me *the Hebrew servant*, whom thou hast brought to us," verse 17; "according to these words *thy servant* did to me," verse 19. The principal reason why a Hebrew man here denotes a servant is, that those who are in truth and good natural not spiritual, who are here represented by Potiphar and his wife, regard spiritual truth and good, which is represented by Joseph, no otherwise than as a servant; for both in life and doctrine they are in inverted order, inasmuch as with them the natural bears rule, and the spiritual serves; when yet it is according to order that the spiritual should bear rule and the natural serve; for the spiritual is prior, interior, and superior, and nearer to the Divine, while the natural is posterior, exterior, and inferior, and more remote from the Divine; on which account the spiritual with man and in the church is compared to heaven, and is also called heaven, and the natural is compared to the earth, and is also called earth: hence also it is that the spiritual, that is, those with whom the spiritual has had rule, appear in the other life in the light of heaven with the head upwards towards the Lord, and the feet downwards towards hell: whereas the natural, that is, those with whom the natural has had rule, appear in the light of heaven with the feet upwards and the head downwards, although otherwise in their own light, which is a delusive light resulting from the lusts and consequent fantasies in which they are, n. 1528, 3340, 4214, 4418, 4531, 4532. Natural men consider spiritual things as subservient, as was represented by the Egyptians regarding the Hebrews as servants; for the Egyptians represented those who are in natural science, thus the natural, but the Hebrews those who are of the church, thus respectively the spiritual:

the Egyptians also estimated the Hebrews so vile, as servants, that it was an abomination to them to eat with the Hebrews (Gen. xliii. 32); and also the sacrifices offered by the Hebrews were an abomination to them (Exod. viii. 26).

5014. *To mock us.*—This signifies that he rose up against, as appears from the series itself in the internal sense, and also from the signification of mocking, when it is said from vehemence, as denoting rising up against.

5015. *He came to me to lie with me.*—This signifies that truth natural spiritual was willing to conjoin itself, as appears (1) from the signification of coming, as here denoting being willing; for he who comes purposely, is willing; and (2) from the signification of lying, as denoting conjoining itself, see above, n. 4989, 5001, 5007.

5016. *And I cried with a great voice.*—This signifies that there was aversion, as appears from the signification of a cry, as denoting false-speaking, see n. 5011: hence in the present case, crying involves such [false-speaking], because she cried to the men of the house for aid, it involves that it was repugnant to her; and because it is said, that she cried with a great voice, it involves that she was averse thereto.

5017. *And it came to pass that he heard.*—This signifies when it was apperceived, as appears from the signification of hearing, as denoting obeying, and also apperceiving; that it denotes obeying, see, n. 2542, 3869; that it also denotes apperceiving, is evident from the very function of the ear, and the consequent nature of hearing. The function of the ear is to receive another's speech, and convey it to the general sensory, in order that this sensory may thence apperceive what another thinks: hence hearing denotes apperceiving; therefore the nature of hearing is, to transfer into another's thought what a person speaks from his own thought, and from the thought to transfer it into his will, and from the will into act; hence hearing denotes obeying. These two offices belong to hearing; in languages these offices are distinguished by hearing any one, which is apperceiving, and by hearing or hearkening to any one, which is obeying. The reason why these are the two offices of hearing is, because man cannot by any other way communicate the things of his thought and of his will; neither can he in any other way by arguments, persuade and induce others to do and obey the things of his will. From these considerations it is manifest that communications are effected by a circuit from the will into the thought, and thence into the speech, and from the speech through the ear into another's thought and will. Hence also the spirits and angels who correspond to the ear or to the sense of hearing, in the Grand Man, are not only apperceptions, but also obediences: that they are obediences, see, n. 4652–

4660; and because they are obediences, they are also apperceptions, for the one involves the other.

5018. *I lifted up my voice and cried.*—This signifies that there was great aversion, as appears from the signification of crying with a great voice, as denoting aversion, see n. 5016; in the present case therefore lifting up the voice and crying denotes great aversion.

5019. *And he left his garment with me.*—This signifies a witness that he came near, as appears from the signification of leaving a garment, as denoting withdrawing ultimate truth, see n. 5008: in the present case it denotes a witness, because the garment in her hand, which was shewn, that is, the ultimate truth whereby she proved that he was willing to conjoin himself, was a witness that he came near. This sense indeed appears somewhat remote; nevertheless it is that which is involved in what she spoke, see below, n. 5028.

5020. *And he fled, and went forth abroad.*—This signifies that still he separated himself, as appears from the signification of fleeing and going forth abroad, as denoting separating himself, see above, n. 5009. These now are the falsities which Potiphar's wife spoke to the men of the house concerning Joseph, in the internal sense which truth natural not spiritual [spoke] concerning truth natural spiritual, or which the natural man not spiritual [spoke] concerning the natural spiritual man, see n. 4988, 4992, 5008.

5021. Verses 16–18. *And she laid up his garment with her, until her lord came to his house. And she spoke to him according to these words, saying, The Hebrew servant, whom thou hast brought to us, came to me to mock me. And it came to pass, as I lifted up my voice and cried, and he left his garment with me, and fled forth abroad. And she laid up his garment with her,* signifies that she retained ultimate truth: *until her lord came to his house,* signifies that she might communicate with natural good: *and she spoke to him according to these words,* signifies false-speaking: *saying, The Hebrew servant whom thou hast brought to us, came to me,* signifies that serving [principle]: *to mock me,* signifies that it rose up against: *and it came to pass, as I lifted up my voice and cried,* signifies when great aversion was apperceived: *and he left his garment with me,* signifies testification: *and fled forth abroad,* signifies that he then separated himself.

5022. *And she laid up his garment with her.*—This signifies that she retained ultimate truth, as appears (1) from the signification of laying up with oneself, as denoting retaining; and (2) from the signification of a garment, as denoting ultimate truth, see above, n. 5006, 5008; which truth being withdrawn, the spiritual man has no longer the means of defending himself against the merely natural, n. 5008, 5009,

and in this case injury is done to him; for whatever the spiritual man speaks in such case, merely natural men say they do not perceive it, and likewise that it is not so. And if he only mentions what is internal or spiritual, they either ridicule it or call it mystical; wherefore in such case all conjunction between them is broken, and when this is broken, the spiritual man suffers hardship from the merely natural, which is also represented by Joseph's being cast into the prison-house, after the wife testified by the garment in presence of her husband.

5023. *Until her lord came to his house.*—This signifies that she might communicate with natural good, as appears from the signification of a lord, as denoting good natural not spiritual, see n. 4973, 4988. A house in the internal sense is the natural mind; for the natural mind, and also the rational mind, is like a house; the husband therein is good, the wife is truth, the daughters and sons are the affections of good and truth, also the goods and truths which are derived from them as parents; the maid-servants and men-servants are the pleasures and scientifics which minister and confirm: here, therefore, the expression, until her lord came to his house, signifies natural good to its habitation, where also there is truth conjoined to it; but in the present case falsity persuading good that it is the truth; for good natural not spiritual is easily persuaded that falsity is truth and truth is falsity. He is called her lord, because the natural not spiritual considers the spiritual as a
2 servant, see n. 5013. The natural mind and the rational mind of man is called a house, as is evident from the following passages; in Luke, "When the unclean spirit is gone out of a man, he wandereth through dry places seeking rest; and not finding it, he saith, *I will return into my house* whence I came forth; and coming he findeth it swept and garnished: then he goeth away and taketh to him seven other spirits worse than himself, and they enter in and dwell there" (xi. 24–26). In this passage a house denotes the natural mind, which is called a house empty and swept, when there are no goods and truths therein which are the husband and wife, no affections of good and truth which are the daughters and sons, and no such things as confirm, which are maid-servants and men-servants. The man himself is the house, because the rational and natural mind constitutes the man, and without these things, that is, without goods and truths, and their affections, and the ministry
3 of these affections, he is not a man but a brute. The mind of a man is also meant by a house in the same evangelist: "Every kingdom divided against itself is vastated, and *a house upon a house falleth*" (xi. 17). And in Mark: "If a kingdom be divided against itself, this kingdom cannot stand; if *a house* also be divided against itself, *this house* cannot stand. No one

can *enter into a strong man's house* and spoil his goods, unless he first bind the strong man, and then will he spoil *his house*" (iii. 24–27). A kingdom signifies truth, n. 1672, 2547, 4691; and a house good, n. 2233, 2234, 3720, 4982; a house signifies good by way of eminence. And in Luke: "If the master of 4
the house had known at what hour the thief would come, he would have watched, and *would not have permitted his house to be dug through*" (xii. 39). Again: "Henceforth there shall be five in *one house;* three against two, and two against three: the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother" (xii. 52, 53). The subject there treated of is spiritual combats, into which those who are of the church will come, after the internal or spiritual things of the Word are opened. A house denotes the man or his mind: father, mother, son, and daughter, are goods and truths with their affections, and in the opposite sense evils and falsities with their affections, from and with which there is combat. The Lord commanded his disciples, "Into *whatsoever house* ye shall 5
enter, first say, *Peace be to this house;* and if the Son of Peace be there, your peace shall rest upon it; but if not, it shall return upon you. But *abide ye in the same house*, eating and drinking such things as they have; *pass not from house to house*" (Luke x. 5–7). This represented that they should abide in good itself, namely, in the good of love to the Lord and of charity towards the neighbor, but should not pass into any other. That a man or his mind is a house, see also n. 3538, 4973.

5024. *And spoke to him according to these words.* — This signifies false-speaking, as appears from what follows; for what she spoke to her husband are falsities.

5025. *Saying, The Hebrew servant, whom thou hast brought to us, came to me.*—This signifies that serving [principle] as appears from what was said above, n. 5013: in the present case that serving [principle] means spiritual truth and good, which here is Joseph, and which appears to the natural not spiritual as serving. As for example, spiritual truth and good desire that a man should not take pleasure in dignities and supereminence above others, but in services done towards his country, and towards societies in general and in particular, and thus should take pleasure in the use of dignities. The merely natural man is altogether ignorant what this pleasure is, and denies its existence, although from hypocrisy he can also say the same; but still he makes pleasure derived from dignities for the sake of self, the lord, and pleasure derived from dignities for the sake of societies in general and particular, he makes the servant; for he looks to himself in everything he does, and societies after himself, favoring them so far as they favor him.

2 Let us take another example. If it be said that use and end render a thing spiritual or not spiritual; use and end for the general good, the church, and the kingdom of God, constituting what is spiritual, but use and end for the sake of self and those connected with self, prevailing over the former use and end, constituting what is not spiritual; this indeed the natural man can acknowledge with the mouth, but not with the heart; with the mouth instructed from the intellectual, not with the heart from the intellectual destroyed by lusts; from the latter he makes use and end for the sake of self a lord, and use and end for the sake of the common good, of the church, and of the kingdom of God, a servant; yea, he says in his heart, how can
3 it possibly be otherwise? In a word, the natural man makes light of and rejects whatever he views as separate from himself, and esteems and accepts whatever he views as conjoined to himself, neither knowing nor wishing to know, that it is spiritual to view as conjoined to himself every one who is in good, whether he be known or unknown, and to view as separate from himself every one who is in evil, whether he be known or unknown; for in such case he is conjoined with those who are in heaven, and disjoined from those who are in hell: the natural man, however, is not hence made sensible of pleasure, inasmuch as he is not receptive of spiritual influx; he therefore regards it as altogether vile and servile, thus as of no account in respect to the pleasure he experiences through the bodily senses and the lusts of the love of self and of the world: but this pleasure is dead, because it is from hell; whereas the pleasure derived from spiritual influx is alive, because it is from the Lord through heaven.

5026. *To mock me.*—This signifies that he rose up against, as appears from the signification of mocking, as denoting rising up against, see above, n. 5014.

5027. *And it came to pass, as I lifted up my voice and cried.*—This signifies when she apperceived great aversion, as appears from the signification of lifting up the voice and crying, as denoting great aversion, as above, n. 5018.

5028. *That he left his garment with me.*—This signifies testification, as appears from the signification of leaving his garment with her, as denoting that he came near, see n. 5019. A garment in the internal sense signifies truth; and leaving the garment denotes withdrawing ultimate truth, n. 5008. The reason why it here signifies a witness or testification that he came near, is, that ultimate truth, when it is left or withdrawn, is a witness to the natural man against the spiritual. That the natural man is as it were conjoined with the spiritual man through ultimate truth, but still that he is not really conjoined, see n. 5009; for when the spiritual man explains that truth, the dissimilitude appears. The examples adduced above,

n. 5008, may serve for illustration. The spiritual man as well 2
as the natural says that good ought to be done to the poor, the widows, and the fatherless; but the spiritual man thinks that good ought not to be done to the poor, the widows, and the fatherless, who call themselves so and still are rich, and who are evil; for thus they would deceive by mere names: hence he concludes, that the poor, the widows, and the fatherless in the Word mean those who are spiritually such; but the natural man thinks, that good ought to be done to the poor, the widows, and the fatherless, who are so named, and that those and no others are meant in the Word; neither is he concerned whether they be evil or good, neither knowing nor wishing to know what is meant by being spiritually such. Hence it is evident that the ultimate truth, namely, that good ought to be done to the poor, the widows, and the fatherless, appears similar to both; but when it is explained, it is dissimilar; and when it is made dissimilar, and disjunction thence arises, it serves the natural man for a witness or testification that he came near; hence he speaks what is false against the spiritual man, who no longer has the means of defending himself. Hereby it is clear, whence and in what manner a garment also signifies a witness or testification. Let us take also this 3
example. The spiritual man as well as the natural man says that good ought to be done to the neighbor, and he also says that every man is a neighbor; but he thinks that one is a neighbor in one manner and degree, and another in another, and that to do good to an evil person, because he calls himself a neighbor, is to do evil to the neighbor: the natural man conjoins himself with the spiritual in the ultimate truth,—that good ought to be done to the neighbor, and also in this, that every man is the neighbor; but he thinks that he who favors him is the neighbor, not caring whether he be good or evil. Hence also it is manifest, that in that ultimate truth they are apparently conjoined, but still that there is no conjunction, and that as soon as ever an explanation takes place, there is disjunction: in this case, that ultimate truth serves as a witness to the natural man against the spiritual, that he as it were mocked. So also in other cases.

5029. *And fled forth abroad.*—This signifies that he then separated himself, as appears from the signification of fleeing forth abroad, as denoting separating himself, see above, n. 5020; and consequently that he had no truth whereby to defend himself, see n. 5009.

5030. Verses 19, 20. *And it came to pass, as her lord heard the words of his wife, which she spoke to him, saying, According to these words thy servant did to me, and his anger was kindled. And Joseph's lord took him, and gave him into the prison-house, the place where the bound of the king were bound; and he was*

there in the prison-house. And it came to pass, signifies a new state: *as her lord heard the words of his wife which she spoke to him,* signifies communication of falsity that it appeared as truth: *saying, According to these words thy servant did to me,* signifies confirmation: *and his anger was kindled,* signifies aversion from spiritual truth: *and Joseph's lord took him,* signifies temptation by the natural: *and gave him into the prison-house,* signifies as to false-speaking against good: *the place in which the bound of the king were bound,* signifies the state where those are who are in falsities: *and he was there in the prison-house,* signifies the duration of temptation.

5031. *And it came to pass.*—This signifies a new state, as appears from the signification of it came to pass, or it was, as involving somewhat new, or a new state, see n. 4979, 4987, 4999; in the present case the state of natural spiritual good, which state is represented by Joseph, after the ultimate of truth was withdrawn from him, consequently after there was no longer any conjunction with truth and good natural not spiritual.

5032. *As her lord heard the words of his wife, which she spoke to him.*—This signifies communication of falsity that it appeared as truth, as is manifest (1) from the signification of hearing the words, as denoting communication; for hearing is apperceiving, n. 5017, thus being communicated; and (2) from the signification of a wife, as denoting truth natural not spiritual, spoken of above, but in the present case falsity; the false-speaking itself is signified by what she spoke to him, as above, n. 5024; the communication of falsity is with good natural not spiritual, which is here signified by her lord, as above, n. 5023; falsity appeared to him as truth, as is evident
2 from what follows. The subject here treated of is, that good [natural not] spiritual is easily persuaded, insomuch that falsity appears to it altogether as truth. The nature and quality of good natural not spiritual, or who and of what quality those are who are in that good, may be seen above, n. 4988, 4992, 5008, 5013, 5028; namely, they are such as are mild and well-disposed from what is hereditary and hence adscititious, thus who do good from nature, but not from religion. It is one thing to do good from nature, and another to do it from religion: they cannot be distinguished by man in the world, for man is not acquainted with the interiors; but in the other life they are manifestly discerned; for in that life the interiors are manifested, the thoughts, the intentions, and the ends of
3 life exhibiting themselves and being clearly evident. It has hence been granted me to know the quality of those who are in good not spiritual, and of those who are in spiritual good. Those who are in good natural not spiritual, suffer themselves to be persuaded by every one, and easily by the evil; for evil

spirits and genii are in their very life or the delight of their life, when they can enter into the lusts of any one, and when they do so, they entice him to every evil, for then they persuade him that falsity is truth. This they easily effect with those who are in good natural not spiritual; but they cannot effect it with those who are in spiritual good, for these know from the interior what is evil and false. The reason of this is, that those who are in spiritual good, when they lived in the world, received precepts from doctrine, wherewith they imbued their internal man, so that heaven can operate therein: but those who are in good natural not spiritual, when they lived in the world, did not receive any precepts from doctrine, wherewith they imbued their internal man, wherefore with them there is no plane into which heaven can operate, but whatever flows in with them out of heaven, flows through; and when it comes into the natural man, it is not received, because the evil or diabolical crew instantly take it away, by suffocating, bending back or perverting it. Therefore those who are in 4
natural good only, in the other life suffer hardship, and sometimes complain much that they are among the infernals, when yet, as they believe, they did good as well as others; but it is told them, that they did good merely like tame animals without reason, and were not solicitous about any good and truth of the church, and as in consequence they had not in their internal man any receptacle of good and truth, therefore they cannot be defended by the angels; also that they did several evils under a specious appearance of good.

5033. *Saying, According to these words thy servant did to me.*—This signifies confirmation, as may appear from the faith in which he was that his wife said the truth, and that thereby it was confirmed with himself; for the wife, who persuaded him, is truth natural not spiritual, but, in the present case, falsity. That good natural not spiritual suffers itself to be easily persuaded by falsity, may be seen n. 5032. It is well known that falsities may be confirmed so as to appear altogether like truths. This is evident from every heresy, and from all its particulars; which, notwithstanding their being false, still by confirmations appear as truths to those who are in the heresy; it is also evident from those who are of no religion, who altogether confirm themselves against the things which are of the church, to such an extent that they believe that the church is only for the sake of the common people, to keep them in some sort of check; also that nature is all in all, and the Divine so remote as to be scarcely anything; likewise that a man dies like a beast. Concerning these and similar tenets, those who are in good natural not spiritual suffer themselves to be more easily persuaded and confirmed than others, inasmuch as they have no mirror as it

were from the interior, but only from the exterior, before which latter, fallacies appear as realities.

5034. *And his anger was kindled.*—This signifies aversion from spiritual truth, as appears from the signification of anger, as being a recession from the good of charity (see n. 357), thus aversion, in the present case from spiritual truth, which is the subject treated of. Anger denotes aversion, because a man, so long as he is in anger against any one, averts his mind (*animus*) from him; for anger exists or is excited, when any person or thing is contrary to any one's love, by which love there is conjunction with any person or thing: when that conjunction is broken, the man is wrathful or angry, as if something were lost from the delight of his life, consequently something from his life: this sadness is turned into grief, and grief into anger.

5035. *And Joseph's lord took him.*—This signifies temptation by the natural, as appears from what now follows; for the subject about to be treated of is Joseph's being sent into the prison-house, whereby in the internal sense is described the temptation of spiritual good in the natural; and because the words, Joseph's lord took him, involve it, they also signify it. Temptations are of two kinds,—as to truths and as to goods: temptations as to truths are effected by spirits, and temptations as to goods by genii. Spirits and genii in the other life are thus distinguished: spirits act into the intellectual, consequently into the things of faith, but genii into the voluntary, consequently into the things of love. Spirits present themselves to be seen, and also manifest themselves by speech; but genii make themselves invisible, and only manifest themselves by an influx into the desires and lusts: they are also separated in the other life, evil or infernal spirits appearing in front and sideways beneath the lower earth (*terra inferiorum*), but evil or infernal genii appearing beneath the hinder part and backward deeply under the earth there. Temptations as to truths are effected, as we have said, by evil spirits, and temptations as to goods by evil genii. The subject treated of in what now follows is the temptations which are effected by evil spirits, thus which are effected as to false-speaking against good. These temptations are milder than those which are effected by evil genii, and also are prior as to their existence.

5036. *And gave him into the prison-house.*—This signifies as to false-speaking against good, as appears from the signification of being given into the prison-house, and being there kept bound, as denoting being let into temptations as to false-speaking against good, of which we shall speak presently; but first we will say something concerning temptations. Hardly any one in the Christian world at this day knows whence temptations come. The man who undergoes them, knows no other than that they are pains arising from the evils which are inwardly in

him, and which first render him restless, then anxious, and finally torture him; but he is altogether ignorant, that they are effected by the evil spirits attendant upon him: he is ignorant of this, because he does not believe that he is in consort with spirits while he lives in the world, and scarcely that there is any spirit attendant upon him; when yet every man, as to his interiors, is continually in the society of spirits and angels. Temptations take place when a man is in the act 2
of regeneration; for no one can be regenerated, unless he also undergoes temptations; and then they arise from the evil spirits about him; for on such occasions a man is let into the state of evil in which he is, that is, in which that very [principle] is which constitutes his proprium, and when he comes into this state, evil or infernal spirits surround him, and when they apperceive that he is interiorly protected by angels, they excite the falsities which he had thought, and the evils which he had done, but the angels from the interior defend him. It is this combat which a man perceives as temptation, but so obscurely that he scarcely knows any other than that it is merely an anxiety; for a man, especially one who believes nothing concerning influx, is in a state altogether obscure, and scarce apperceives a thousandth part of the things concerning which the evil spirits and angels are contending: nevertheless on such occasions the man and his eternal salvation are at stake, and the determination of the stake is from the man; for the combat is carried on from the things which are with men, and concerning them. That this is the case, has been granted me to know with the utmost certainty. I have heard the combat, have perceived the influx, have seen the spirits and angels, and at the time and afterwards have conversed with them on the subject. Temptations, as we have said, exist principally at the 3
time when a man is made spiritual; for then he spiritually apprehends the truths of doctrine. The man is often ignorant of this; nevertheless the attendant angels in his natural things see spiritual, for his interiors are then open towards heaven: hence also it is, that a man, who is regenerated, after his life in the world is among angels, and there both sees and perceives the spiritual things which before appeared to him as natural. When therefore a man is of such quality, he may be defended by angels in temptation, when he is assaulted by evil spirits; for the angels then have a plane into which they operate, flowing in into the spiritual which is in him, and through the spiritual into the natural. When therefore ultimate truth is 4
withdrawn, and of consequence he has nothing whereby to defend himself against those who are natural, concerning which state, see n. 5006, 5008, 5009, 5022, 5028, he then comes into temptations, and is accused by evil spirits, who are all merely natural, especially of false-speaking against good; as for example, that

he thought and said that good ought to be done to the neighbor, and that he also approved it in act, and yet by a neighbor he now only means those who are in good and truth, but not those who are in evil and falsity and cannot be amended; and consequently, since he is no longer willing to do good to the evil, and if he would do good, it would be in the way of punishment for the sake of their amendment and for the sake of averting evil from his neighbor, they charge him with thinking and speaking
5 what is false, and with not thinking as he speaks. Let us take also this example. Inasmuch as a man, when he is made spiritual, no longer believes it holy and tending to pious use, to give to monasteries, or even to temples, which abound in wealth, and as before he was made spiritual, he had had a thought that such conduct was holy and pious, they accuse him of falsity, and stir up all the thoughts which he had heretofore cherished concerning such holiness and piety, and also the works which he had done in consequence of such thoughts. So also in numberless other cases; but let these examples be only for some sort of illustration. They principally enter into the affections which he heretofore had, and excite them, and also the falsities and evils which he had thought and done, and thereby lead him into anxiety, and very often into doubt,
6 even to despair. Such then is the origin of spiritual anxieties, and of what are called tortures of conscience. These things appear to the man as if in himself by influx and communication. He who knows and believes them, may be compared to a man who sees himself in a mirror, and knows that it is not himself that appears in it, or on the other side of it, but only his image; but he who does not know and believe this, may be compared to one who sees himself in the mirror, and imagines that it is himself that appears there, and not his image.

5037. *Being given into the prison-house and there being kept bound,* denotes being let into temptations as to false-speaking against good, because all the place proximately beneath and round about the sole of the foot, is called the prison-house, where those are kept who are in vastation, that is, those who have been in principles of falsity and in the life of evil from falsity, and yet in good as to the intentions. Such persons cannot be received into heaven, until they have put off the principles of falsity, and also the delight of the life which was thence derived: those who are there are let into temptations; for principles of falsity and the delights of life thence derived, can only be cast out through temptations. The place, or rather the state in which they are, is signified in general by the prison-house, and the places themselves by pits. Concerning vastations in the other life, see n. 698, 699, 1106–1113, 2699, 2701, 2704. Those who are in vastations are called the bound; not that they are in any bond or chain, but that they

are not in liberty as to their former thoughts and consequent affections. That such are meant in the Word by the bound, 2
and by those who are in prison, is manifest from other passages in the Word; as in Isaiah: "I will give Thee for a covenant of the people, for a light of the nations; to open the blind eyes, to *bring him that is bound out of prison,* them that sit in darkness out of the *prison-house*" (xlii. 6, 7), speaking of the Lord and of His coming. In this passage, opening the blind eyes, and bringing him that is bound out of prison, and them that sit in darkness out of the prison-house, denotes those who are in ignorance of good and truth, who still are in the desire of knowing and being imbued with them; but prison in this passage, in the original tongue, is expressed by another term. In the same prophet: "All the youths are hid *in prison-houses;* 3
they are made into a spoil, and there is none that rescueth, and *none that sayeth, Lead forth*" (xlii. 22). Youths, in the internal sense, are the truths of faith, which are said to be hid in the prison-houses, and to be made into a spoil, when they are no longer acknowledged. Again: "It shall be in that day, Jehovah will visit upon the host of the height in the height, and upon the kings of the ground upon the ground: and *they shall be gathered, the bound upon the pit,* and shall be shut up upon the prison; after a multitude of days they shall be visited" (xxiv. 21, 22). The bound upon the pit denotes those who are in vastations, or those in temptations. Again: "What 4
will ye do in the day of visitation and vastation; it cometh from afar: to whom will ye flee for help?; he that hath not bowed himself; they shall fall *beneath the bound* and beneath the slain" (x. 3, 4). Beneath the bound denotes hell which is beneath the places of vastation; the slain denote those who have extinguished in themselves the truths of faith by principles of falsity, in a less degree than the thrust through, concerning whom see n. 4503. In Zechariah: "He shall speak 5
peace to the nations; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for Thee also, by the blood of Thy covenant, *I will send forth the bound out of the pit* in which is no water. Return ye to the stronghold, *ye bound of hope*" (ix. 10–12). Sending forth the bound out of the pit, denotes those who are in vastation, and those who are in temptation: the places where those are who are in vastation, are called pits, see n. 4728, 4744. In David: "Jehovah heareth the needy, and *despiseth not his bound*" (Psalm lxix. 34 [33]). Again: "Let the *groaning of him that is bound* come before Thee" (Psalm lxxix. 11). Again: "Jehovah looked out of the heavens to the earth, to hear the *groaning of him that is bound,* to open to the sons of death" (Psalm cii. 20, 21 [19, 20]). The bound denote those who are in vastation, and those who are in temptations. In Isaiah: "In a time of good pleasure I answered

Thee, and in the day of salvation I heard Thee; I also guarded Thee, and gave Thee for a covenant of the people, to restore the earth, to distribute the wasted inheritances, *to say to the bound, Go ye forth,* and to them that are in darkness, be ye revealed; they shall feed on the ways, and in all hills shall be good pasture; and *they shall not hunger, neither shall they thirst"* (xlix. 8–10).

6 Again: "The Spirit of the Lord Jehovah is upon me: Jehovah hath anointed me: he hath sent me to preach the gospel to *the poor,* and to bind up the broken in heart, to preach liberty to *the captives,* to *the bound,* and to *the blind,* to proclaim the year of the good pleasure of Jehovah" (lxi. 1, 2). In David: "Jehovah who doeth judgment to the oppressed, who *giveth bread to the hungry,* Jehovah who *looseth them that are bound,* Jehovah who openeth *the blind,* Jehovah who raiseth up those that are bowed down, Jehovah who loveth the just, Jehovah who guardeth *the sojourners,* supporteth *the fatherless* and *the widow"* (Psalm cxlvi. 7–9). The bound denote those who are in vastation and temptations on account of falsities. From these passages it is also manifest, who are meant in Matthew by the bound, or those who are in prison, and also by the hungry, the thirsty, and the sojourners: "Then shall the King say to those on His right hand, *I was hungry,* and ye gave Me to eat; *I was thirsty,* and ye gave Me to drink; I was *a sojourner,* and ye gathered Me in; naked, and ye clothed Me; sick, and ye visited Me; *I was in prison,* and ye came to Me" (xxv. 34–36); concerning whom see the introduction to this chapter, n. 4954–4958.

5038. *The place where the bound of the king were bound.*—This signifies the state where those are who are in falsities, as appears (1) from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387, 4321, 4882; and (2) from the signification of the bound of the king, as denoting those who are in falsities; and because in falsities, they are in vastation, and those who are regenerated in the world, in temptation; for temptation is the vastation of falsity, and at the same time the confirmation of truth. They are called the bound of the king, because a king in the internal sense is truth, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966: the bound of the king, therefore, are those who are in falsity. The places also, where the bound of the king were, were called pits; therefore Joseph says, "By theft I was carried away from the land of the Hebrews; and also here I have not done anything, that they should put me *into the pit"* (chap. xl. 15). Concerning a pit, as denoting a place of vastation, see n. 4728, 4744.

5039. *And he was there in the prison-house.*—This signifies the duration of the temptation, as appears (1) from the signification of the prison-house, as denoting vastation, and

also temptation, see above, n. 5036, 5037; and (2) from the signification of being in it, as denoting tarrying there, thus duration.

5040. Verses 21–23. *And Jehovah was with Joseph, and inclined merey to him, and gave his grace in the eyes of the prince of the prison-house. And the prince of the prison-house gave into Joseph's hand all the bound who were in the prison-house; and all that they did there, he was the doer. The prince of the prison-house saw not anything in his hand, because Jehovah was with him; and whatever he did, Jehovah prospered. And Jehovah was with Joseph,* signifies that the Divine was in him: *and inclined mercy to him,* signifies the Divine love in particulars: *and gave his grace in the eyes of the prince of the prison-house,* signifies relief thence in temptations: *and the prince of the prison-house gave,* signifies truth governing in a state of temptations; *into Joseph's hand all the bound who were in the prison-house,* signifies from Himself over all falsities: *and all that they did there, he was the doer,* signifies absolute power: *the prince of the prison-house saw not anything in his hand,* signifies that Himself governed truth: *and whatever he did, Jehovah prospered,* signifies that the Divine providence was from Himself.

5041. *And Jehovah was with Joseph.*—This signifies that the Divine was in him, namely, in the Lord, who in the supreme sense is represented by Joseph, in the present case the Divine in temptations, which are here treated of; for the Divine itself is Jehovah; and that He was in Him, is signified by Jehovah's being with Joseph; inasmuch as in the sense of the letter Joseph is treated of, it is said with him, but in the internal sense where the Lord is treated of it is in Him. That the Divine was in Him, may be evident to every one within the church from this consideration, that He was conceived of Jehovah; on which account He so frequently calls Him His father. The very esse of a man, and hence the inmost of his life, is from the father, the clothings or exterior things are from the mother; therefore the Lord's esse, and hence the inmost of His life, was Divine, because it was Jehovah Himself; and the clothings or exterior things constituted the human which he took from the mother by nativity. This human was such that it could be tempted, for it was tainted with hereditary evil from the mother; but as the inmost was Divine, it was able by its Own power to expel the evil which was hereditary from the mother; and this was done successively by temptations, and finally by the last which was that of the cross; on which occasion He fully glorified His human, that is, made it Divine. Hence may be manifest what is meant by "the Divine was in him."

5042. *And inclined mercy to him.*—This signifies the Divine love in particulars, as appears from the signification of mercy,

as being in the supreme sense the Divine love, see n. 1735, 3063, 3073, 3120, 3875. The Divine esse itself is love, understood in the supreme sense, altogether incomprehensible to man; from which by means of truth all things exist and subsist, both those which have life, and those which have not. That Divine love, from the very esse through the inmost of life in the Lord, flowed in into everything which He did from the human taken from the mother, and directed them to ends, and these ends to the ultimate end—that mankind might be saved. And as the Lord from the very Divine in Himself saw that His human, as to its quality, was in evil from what was hereditary, therefore it is said that Jehovah inclined mercy to him, and thereby in the supreme sense is meant the Divine love in particulars; for the Divine mercy is nothing else than the Divine love towards those who are in miseries, n. 1049, 3063, 3875, that is, towards those who are in temptations; for these are in miseries, and are principally meant by the miserable in the Word.

5043. *And gave his grace in the eyes of the prince of the prison-house.*—This signifies relief thence derived, as appears (1) from the signification of giving grace, as denoting relief; for giving grace in temptations is comforting and relieving by hope; and (2) from the signification of a prince, as denoting a primary truth, of which we shall speak in the following paragraph; and (3) from the signification of the prison-house, as denoting the vastation of falsity, consequently temptation, see above, n. 5036–5039.

5044. *And the prince of the prison-house gave.*—This signifies truth governing in a state of temptations, as appears (1) from the signification of a prince, as denoting a primary truth, thus the governing truth, of which we shall speak presently; and (2) from the signification of the prison-house, as denoting the vastation of falsity, consequently temptation, concerning which see above, n. 5036, 5037, 5043. We will first state what is meant by truth governing in a state of temptations. With all who are in temptations, truth flows in from the Lord, which rules and governs the thoughts, and raises them as often as they fall into doubts and despair. This governing truth is that truth which they have learnt from the Word or from doctrine, and which they have confirmed with themselves: other truths indeed are also on such occasions recalled, but they do not govern their interiors. Sometimes the truth which governs is not presented visibly before the understanding, but lies hid in obscurity, and still it governs: for the Divine of the Lord flows in into it, and thereby keeps the interiors of the mind in it; when therefore it comes into light, he that is in temptation receives consolation and is relieved. It is not the truth itself, but the affection of that truth, by which the Lord

governs those who are in temptations; for the Divine flows in only into those things which are of the affection. The truth which is implanted and inrooted in a man's interiors, is implanted and inrooted by affection, and not at all without it: the truth which has been implanted and inrooted by affection, remains, and is recalled by affection; and when such truth is thus recalled, it presents the affection conjoined to it, which is the man's reciprocal affection. As this is the case with a man who is in temptations, therefore no one is admitted into any spiritual temptations, until he attains to adult age, and has thus imbibed some truth whereby he can be governed; otherwise he succumbs to the temptation, and in such case his last state is worse than the first. From these considerations it may appear, what is meant by truth governing in a state of temptations, which is signified by the prince of the prison-house. A 3
prince denotes a primary truth, because a king in the internal sense signifies truth itself, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966; hence princes, as the sons of a king, signify the primaries of that truth: that princes have this signification, see n. 1482, 2089; but as there it was not shewn to be so from other passages in the Word, it may be expedient here to adduce some in the way of proof; as in Isaiah: "Unto us a boy is born, unto us a son is given; *upon whose shoulder shall be the principality. The Prince of Peace,* multiplying *principality* and peace; there shall be no end" (ix. 5, 6 [6, 7]), speaking of the Lord. Principality upon the shoulder denotes all Divine truth in the heavens from Himself, for the heavens are distinguished into principalities according to truths from good, whence also the angels are called principalities. Peace is a state of blessedness in the heavens affecting good and truth from inmost [principles], n. 3780; hence the Lord is called the Prince of Peace, and is said to multiply principality and peace, to which there is no end. In the same prophet: "*The princes* 4
of Zoan, the wise, the counsellors of Pharaoh, are foolish. How say ye to Pharaoh, I am the son of the wise, *the son of the kings of antiquity? the princes of Zoan* are infatuated, *the princes of Noph* are deceived; and they have seduced Egypt, the corner-stone of the tribes" (xix. 11, 13); speaking of Egypt, which signifies the scientific of the church, n. 4749, thus natural truth which is the ultimate of order; wherefore also Egypt is here called the corner-stone of the tribes, for the tribes denote all things of truth in one complex, n 3858, 3862, 3926, 3939, 4060: but in this passage Egypt denotes the scientific which perverts the truths of the church; thus it denotes truths in the ultimate of order falsified, which are the princes of Zoan and the princes of Noph. He calls himself a son of the kings of antiquity, because the scientifics in Egypt were from the truths of the Ancient church; the truths themselves are signified by kings, as

was shewn above, and the truths of the Ancient church by the
5 kings of antiquity. Again, in the same prophet: "Asshur thinks what is not right, and his heart meditates what is not right; for his heart is to destroy, and to cut off nations not a few; for he saith, *Are not my princes kings?*" (x. 7, 8). Asshur denotes reasoning concerning Divine truths, whence come falsities; thus it denotes perverse reasoning, n. 1186: truths thence falsified, or falsities, which are made by reasoning, and appear as most real truths, are signified by his saying, Are not my princes kings? That Asshur denotes reasoning, and his princes who are kings primary falsities, which are believed to be the veriest truths, cannot be seen and thence believed, so long as the mind is kept in the historical sense of the letter, and still less if it be in a disposition to deny that there is in the Divine Word somewhat more holy and more universal than what appears in the letter; when nevertheless in the internal sense Asshur in the Word means reason and reasoning, and kings truths themselves, and princes the primaries of truth. It is also unknown in heaven what Asshur is; and the angels likewise reject from themselves the idea of a king and a prince, and when they apperceive it with a man, they transfer it to the Lord, and perceive that which proceeds from the Lord, and is of the Lord in heaven, viz.,
6 the Divine truth from His Divine good. Again, in the same prophet: "Asshur falls by the sword not of a man (*vir*), and the sword not of a man (*homo*) shall devour him; also his rock shall pass away through dread, and *his princes* shall be in consternation at the standard" (xxxi. 8, 9); speaking also of Egypt, which is the perverted scientific of the church. Reasoning from scientifics concerning Divine truths, whence come perversion and falsification, is Asshur; those truths perverted and falsified are princes; the sword, by which Asshur shall fall, is falsity combating and vastating truth, n. 2799, 4499. Again, in the same prophet: "The strength of Pharaoh shall be your shame, and trust in the shadow of Egypt your ignominy, when *his princes shall be in Zoan*" (xxx. 3, 4). Princes in Zoan denote
7 truths falsified, thus falsities, as above. Again: "The spoonbill and the bittern shall possess it; and the owl and the raven shall dwell therein; he shall stretch over it the line of voidness, and the plumb-lines of wasteness: the nobles thereof shall not be there; they shall call the kingdom, and *all the princes thereof shall be nothing*" (xxxiv. 11, 12). The spoonbill, the bittern, the owl, the raven, denote genera of falsity, which exist when the Divine truths that are in the Word become of no account. The desolation and vastation of truth is signified by the line of voidness and the plumb-lines of wasteness; and the falsities, which are their primary truths, are signified by princes. In the same prophet: "I will render profane *the princes of holiness*, and I will give Jacob to the curse and

Israel to reproaches" (xliii. 28). Rendering profane the princes of holiness denotes holy truths; the extirpation of the truth of the external and internal church is signified by giving Jacob to the curse and Israel to reproaches. That Jacob is the external church and Israel the internal, may be seen, n. 4286. And in Jeremiah: "There shall enter through the gates of this city *kings* and *princes* sitting upon the throne of David, riding in the chariot and upon horses, *themselves* and their *princes*" (xvii. 25). He that understands the Word in the historical sense in this passage, cannot know that it contains anything deeper and more holy than that kings and princes should enter through the gates of the city in the chariot and on horses; and hence he gathers that it signifies the duration of the kingdom; but he that knows what is signified in the internal sense by a city, by kings, by princes, by the throne of David, and by riding in a chariot and on horses,—such a one sees deeper and more holy things therein; for the city or Jerusalem signifies the Lord's spiritual kingdom, n. 2117, 3654; kings denote Divine truths, as was shewn above; princes the primaries of truth; the throne of David the Lord's heaven, n. 1888; riding in a chariot and on horses the intellectual spiritual of the church, n. 2760, 2761, 3217. In the same prophet: "O sword against the Chaldeans, 9
and against the inhabitants of Babel, and against *the princes thereof*, and against the wise ones thereof; O sword against the liars, O sword against their horses; and against their chariots" (l. 35–37). A sword denotes truth combating against falsity, and falsity combating against truth and vastating it, n. 2799, 4499: the Chaldeans denote those who profane truths, and the inhabitants of Babel those who profane good, n. 1182, 1283, 1295, 1304–1308, 1321, 1322, 1326, 1327; princes denote falsities which to them are primary truths; horses denote the intellectual of the church, and chariots the doctrinal thereof, whose vastation is signified by the sword against the horses and the chariots. Again: "How doth the Lord cover the 10
daughter of Zion with a cloud in His anger! The Lord hath swallowed up, He hath not spared all the habitations of Jacob; he hath destroyed in His wrath the strongholds of the daughter of Judah, He hath cast them to the earth; He hath profaned the kingdom and *the princes thereof:* the gates have sunk down into the earth, and He hath broken the bars: *the king and the princes* are amongst the nations" (Lam. ii. 1, 2, 9). The daughter of Zion and of Judah denotes the celestial church, in the present case that church destroyed; a kingdom denotes the truths of doctrine therein, n. 2547, 4691; a king denotes the truth itself; princes the primaries thereof. Again: "Our 11
skins like an oven are made black because of the storms of famine; they have compressed the women in Zion, the virgins in the cities of Judah: *the princes are hanged up by their hand*"

(Lam. v. 10–12). The princes hanged up by their hand denotes that truths were profaned; for hanging represented the damnation of profanation; and in consequence of such representation, it was also commanded, when the people committed whoredom after Baal-peor, and worshipped their gods, "that *the princes should be hanged* before the sun" (Numb. xxv. 1–4); for committing whoredom after Baal-peor, and worshipping their gods, was profaning worship. In Ezekiel: "*The king* shall mourn, and *the prince* shall be clothed with stupor, and the hands of the people of the earth shall be affrighted; after their way I will act with them," (vii. 27). A king in like manner denotes
12 truth in general, and a prince the primaries thereof. Again: "*The prince* who is in the midst of them shall be carried upon the shoulder under darkness, and shall go forth; they shall dig through the wall to bring out thereby; he shall cover his faces, that his eye shall not see the earth" (xii. 12). It is very manifest that in this passage a prince does not mean a prince, but the truth of the church; and when it is said concerning it that it shall be carried on the shoulder under darkness, it was to signifiy that with all power it should be conveyed down among falsities, for darkness denotes falsities: covering the face denotes that truth should not at all be seen; his eye not seeing the earth, denotes that nothing of the church would be seen; that the earth denotes the church, see n. 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535. In Hosea: "Many days the sons of Israel shall sit *without a king and without a prince*, and without sacrifice, and without a statue, and without an ephod, and without teraphim"
13 (iii. 4). And in David: "*The king's daughter* is all glorious within, and her clothing is of brocades of gold: she shall be brought *to the king* in needlework: instead of thy fathers shall be thy sons: *thou shalt set them for princes in all the earth*" (Psalm xlv. 14, 15, 17 [13, 14, 16]). The king's daughter is the Lord's spiritual kingdom; it is called His spiritual kingdom from the Lord's Divine truth, which is there described by a garment of brocades of gold and needlework: sons denote the truths of that kingdom which are from the Lord's Divine, which should be princes, that is, primaries. The prince, concerning whom and his possession in the New Jerusalem and in the new earth so much is said in Ezekiel, chap. xliv, 3; xlv. 7, 8, 17; xlvi. 8, 10, 12, 16–18; xlviii. 21, signifies in general the truth which is from the Lord's Divine; for the New Jerusalem, the New Temple, and the New Earth, there mentioned, signify the Lord's kingdom in the heavens and in the earth, which is there described by representatives, such as occur in other parts of the Word.

5045. *Into Joseph's hand all the bound who were in the prison-house.*—This signifies from Himself over all falsities, namely, truth governing in a state of temptations, as appears (1) from the

signification of giving into Joseph's hand, as denoting into his Power, for the hand is Power, n. 5008; thus that it was from Himself, for what is effected from His Power is effected from Himself; Joseph in the internal sense means the Lord, as has been frequently shewn above; and (2) from the signification of the bound in the prison-house, as denoting falsities; concerning which see above, n. 5037, 5038: thus "the prince of the prison-house giving into Joseph's hand all the bound in the prison-house" signifies truth governing in a state of temptations from Himself over all falsities; that is, that the truth whereby He governed falsities in a state of temptations was from Himself. In this passage and in what follows to the end of this chapter, in the internal sense, it is shewn that the Lord Himself from His Own power governed in a state of temptations, that is, overcame the hells which were in evils and falsities, and which continually infused evils and falsities into mankind. That the Lord by His Own power overcame and subdued the hells, and thereby glorified or made Divine the Human in Himself, see n. 1616, 1749, 1755, 1813, 1904, 1914, 1921, 1935, 2025, 2026, 2083, 2159, 2574, 2786, 2795, 3036, 3381, 3382, 4075, 4286, 5005: this is manifest from several passages in the Word, as from this in John: "I lay down My soul, that I may take it again: no one taketh it from Me: but I lay it down of Myself. I have Power to lay it down, and I have Power to take it again" (x. 17, 18). The passion of the cross was the last of the temptations, by which He fully glorified the Human in Himself, that is, made it Divine, as is evident also from several passages in the Word, as from John, chap. xiii. 31, 32; xvii. 1, 5; Luke xxiv. 26.

5046. *And all that they did there, he was the doer.*—This signifies absolute Power, as may appear without explanation; for the words involve that all things were from Himself, thus that He was in the absolute Power of doing and of leaving undone.

5047. *The prince of the prison-house saw not anything in his hand.*—This signifies that He Himself governed truth, as appears (1) from the signification of the prince of the prison-house, as denoting truth governing in a state of temptations, see above, n. 5044; and (2) from the signification of not seeing anything in his hand, as denoting that it is from Himself; thus from absolute Power, as above, n. 5045, 5046.

5048. *Because Jehovah was with him.*—This signifies from the Divine which was in Himself, as appears from what was said above, n. 5041.

5049. *And whatever he did Jehovah prospered.*—This signifies that the Divine Providence was from Himself, as appears from the signification of prospering, as denoting providence, see n. 4972, 4975; that it is Divine, is meant by Jehovah; and

that it was from Himself, by whatever he did. The reason why prospering in the supreme sense denotes providence, is, that everything prosperous, which appears in the ultimates of nature, is in its origin from the Divine providence of the Lord: that this is the case, and also that everything which is said to be of fortune, is from the same source, will be shewn elsewhere, by the Divine mercy of the Lord, from what has been experienced in the spiritual world.

A CONTINUATION CONCERNING THE CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF THE LOINS AND THE MEMBERS OF GENERATION THEREWITH.

5050. *At the close of the preceding chapter,* n. 4931–4953, *we shewed from experience, who in the Grand Man or heaven belong to the province of the hands, the arms, and the feet. We will now proceed to shew which are the societies in heaven or the Grand Man, to which the loins correspond, and also the members attached thereto, which are called the members of generation. In general it is to be noted, that the loins, and the members adhering thereto, correspond to genuine conjugial love, consequently to the societies which consist of such* [*as are in that love*]. *Those who are in those societies are more celestial than others, and live in the delight of peace more than others.*

5051. *In a quiet dream I saw some trees that were planted in a wooden receptacle: one of them was tall, another more lowly, and two were small; the more lowly tree delighted me most; and at the same time a very pleasant rest, such as I cannot express, affected my mind. When I awoke, I entered into conversation with the angelic spirits who had induced the dream; see* n. 1977, 1979. *They told me that what I had seen signified conjugial love; the tall tree signifying the husband, the more lowly tree the wife, and the two small ones the children: they said further, that the very pleasant rest, which affected my mind, was an indication of the pleasantness of peace enjoyed in the other life by those who have lived in genuine conjugial love. They added, that such persons belong to the province of the thighs next above the knees, and that those who are in a still more pleasant state belong to the province of the loins. It was also shewn me, that there is a communication through the feet with the soles and the heels. That there is a communication, is also evident from that great nerve in the thigh, which sends forth its branches not only through the loins to the members allotted to generation, which are the organs of conjugial love, but also through the feet to the soles and the heels.*

It was also discovered to me on this occasion, what is meant in the Word by the pan and the nerve of the thigh which Jacob had put out of joint when he wrestled with the angel (Gen. xxxii. 25, 31, 32); *see* n. 4280, 4281, 4314–4317. *I afterwards saw* 2
a great dog, like that which the most ancient writers call Cerberus, with his jaws horribly distended. It was told me, that such a dog signifies a guard, to prevent a man's passing over from heavenly conjugial love to the love of adultery, which is infernal; for conjugial love is heavenly, when a man lives contented in the Lord, with his conjugial partner, whom he most tenderly loves, and his children: hence in the world he experiences interior pleasantness, and in the other life heavenly joy; but when he passes from that love into the opposite, and the delight therein appears as if it were heavenly, although it is infernal, in this case such a dog is presented as a security lest the opposite delights should communicate.

5052. *The Lord insinuates conjugial love through the inmost heaven, the inhabitants thereof being in peace above all others. Peace in the heavens is comparatively like spring in the world, which gives delight to all things; it is the celestial itself in its origin. The angels who dwell there are the wisest of all, and from their innocence appear to others like infants; for they love infants much more than their parents do. They are present with infants in the womb, and through them the Lord takes care that infants be nourished and perfected there; thus they preside over those who are with child.*

5053. *There are heavenly societies, to which all and singular the members and organs allotted to generation in each sex correspond. Those societies are distinct from others, as that province in man is perfectly distinct and separate from the rest. The reason why those societies are heavenly is, because conjugial love is the fundamental of all loves,* n. 686, 2736–2738; *it also excels the rest in use, and consequently in delight; for marriages are the seminaries of the whole human race, and also of the Lord's heavenly kingdom; for heaven is from the human race.*

5054. *Those who have most tenderly loved infants, as such mothers, are in the province of the womb and the adjacent organs, as in the neck of the uterus and of the ovaries, and those who are there, are in the sweetest and most delicious life, and in heavenly joy above others.*

5055. *But it has not been granted me to know the nature and quality of those societies which belong to each of the organs of generation, for they are of a more interior kind than can be comprehended by any one who is in a lower sphere. They also have reference to the uses of those organs, which uses are hidden, and likewise remote from science, for a reason also which is of providence, lest such things which are in themselves most heavenly, should suffer injury by filthy thoughts, which are those of lasci-*

viousness, whoredom, and adultery, and which are excited with the generality of people on the bare mention of those organs. I am therefore only allowed to relate some things more remotely connected therewith, which I have seen.

5056. *A certain spirit from another Earth was present with me; (concerning the spirits from other Earths, by the Divine mercy of the Lord we shall speak elsewhere;) he anxiously requested that I would intercede for him, that he might be admitted into heaven, saying he did not know that he had done any evil, only that he had chided the inhabitants of that Earth; (for there are chiders and chastisers of those who do not lead orderly lives, of whom also we shall speak, when we treat of the inhabitants of other Earths:) he added, that after chiding he instructed them; he then talked as it were with a divided* [*mind*]; *he could also excite compassion. I could make him no other reply than that it was out of my power to help him; that help could come only from the Lord, and that, if he was worthy, he might entertain hope. He was then sent among the well-disposed spirits from his own Earth; but these told him that he could not continue in consort with them, because he was not such* [*as they were*]. *But as from an intense desire he was still urgent to be let into heaven, he was sent into a society of well-disposed spirits of this Earth; yet those also said that he could not continue with them. He was likewise of a black color in the light of heaven, but he himself said, that he was not of a black*
2 *but of a murrhine color. I was told that they are such in the beginning, who are afterwards received among those who constitute the province of the seminal vesicles; for in those vesicles is collected the semen with its proper serum with which it is combined, and thereby rendered meet, after it has been emitted, to be dissolved in the neck of the uterus, and so to be serviceable to conception; and there is in such substance an endeavour and as it were a desire of performing use, thus of putting off the serum with which it is clothed. Something similar to this also appeared to appertain to that spirit. He came again to me, but in vile clothing, and said that he was burning with desire to come into heaven, and that now he apperceived that he was such* [*that he might be received*]. *I was permitted to tell him, that possibly it was a proof that in a short time he would be received. He was then told by the angels to put off his garment, which he immediately did in the greatest haste, so intense was his desire. Thus was represented the quality of the desires of those who are in the province to which the seminal vesicles correspond.*

5057. *I once saw a large mortar, and standing by it a certain man with an iron pestle, who from phantasy seemed to himself to be pounding men in it, torturing them in a dreadful manner; this he did with great delight: the delight itself was communicated to me, that I might know its quality and quantity with persons*

of such a character: it was an infernal delight. The angels told me that such was the ruling delight with the posterity of Jacob, and that they perceived nothing more delightful than to treat the nations with cruelty, to expose them when slain to be devoured by wild beasts and birds, to cut them alive with saws and axes, to send them through the brick-kiln (2 Sam. xii. 31), *and to throw and dash their children to the ground. Such things were never commanded or permitted except to those who had the nerve of their thigh out of joint,* n. 5051. *The dwellings of such are under the right heel, where are adulterers who are also cruel. It is therefore* 2
surprising that any one should at all believe, that that nation was chosen in preference to others. Hence also it comes to pass, that many confirm themselves in the belief that the life is of no account, but that election is everything, and that consequently reception into heaven is of mere mercy, without any regard to the life; when yet every one from sound reason is able to see, that to think so is to think against the Divine, for the Divine is mercy itself. If therefore heaven was of mere mercy, without regard to the life, all would be received into it, whatever might be their numbers: to thrust any one into hell to be tormented there when he might be received into heaven, would be unmercifulness and not mercy, and to choose one in preference to another would be injustice and not justice. Those 3
therefore who have believed, and have confirmed themselves in the belief, that some are chosen, and the rest not chosen, and that admission into heaven is merely out of mercy, without any regard to the life, are told, as I have also occasionally heard and seen, that the Lord never denies heaven to any one, as they may know from experience, if they desire it; they are therefore elevated into some society of heaven, inhabited by those who have spent their life in the affection of good or in charity; but when they come there, and being evil, they begin to be pained and inwardly tortured, because their life is contrary; and in the heavenly light they appear like devils, almost without the human form, some with the face distorted, some like gratings of teeth, some like monsters in other shapes; thus they abhor themselves, and cast themselves down headlong into hell, and the deeper they descend, the better it is for them.

5058. *I also saw a certain man, who in the world had been reputed among the more worthy, and who at that time was known to me, but not as to his internal quality; nevertheless in the other life, after some revolutions of the state of his life, he was shewn to be deceitful. When he had been for some time among the deceitful in the other life, and had there suffered much hardship, he was desirous of being separated from them. I heard him say on this occasion, that he wished to come into heaven; he also had believed that reception there was of mere mercy; but he was told, that if he came there, he could not remain, and that he would be tortured like those in the world who are in the agony of death.*

Nevertheless as he was still urgent, he was admitted into a society consisting of the simple good, who are in front above the head; but when he came among them he began to act according to his life by craft and deceit; hence in the space of an hour, the good there, who were simple, began to lament that he took from them the perception of good and truth, and consequently their delight, thereby destroying their state. At that instant some light from the interior heaven was admitted, in which he appeared like a devil, with the upper part of his nose shamefully furrowed with a horrible wound. He then began also to be inwardly tortured, and as soon as he was sensible of it, he cast himself thence into hell. Hence it is manifest, that election and reception are not of mere mercy, but that it is the life which makes heaven; nevertheless all things of the life of good and of the faith of truth are mercifully given to those in the world who receive mercy, and they are received out of mercy, and it is they who are called the elect, n. 3755, 3900.

5059. *Those who have lived in what is contrary to conjugial love, that is, in adulteries, when they have approached me, have infused a pain into my loins, more or less grievous according to the life of the adulteries which they have lived; from which influx also it was manifest, that the loins correspond to conjugial love. Their hell also is under the hinder part of the loins, beneath the buttocks, where they dwell in filth and excrement: these things likewise are delightful to them, for they correspond to such pleasures in the spiritual world. More, however, will be said respecting these, when, by the Divine mercy of the Lord, we come to speak of the hells generally and specifically.*

5060. *Who they are that correspond to the testicles, was likewise made manifest to me from those who are in what is contrary to conjugial love, and cause pain in the testicles. For societies when they operate, act upon those parts and members of the body, to which they correspond, the heavenly societies by a gentle, sweet, delightful influx; the infernal, who are in what is contrary, by a severe and painful influx; but their influx is not perceived, except by those who have their interiors open, and hence have perceptible communication with the spiritual world. Those who are in* [*principles*] *contrary to conjugial love, and cause pain in the testicles, are those who ensnare by love, friendship, and kindnesses; such when they have come to me, were desirous to speak with me in secret, being exceedingly fearful lest any one should be present: for this was their character in the life of the body, and consequently such is their character in the other life; for every one's peculiar*
2 *life follows him after death. There arose from the region near Gehenna as it were something aerial and inconspicuous, which was a company of such spirits; but although there were many, afterwards it appeared to me as if it were only one, having bandages interposed, which yet he seemed to himself to remove: hereby*

was signified that they were desirous to remove obstacles, for in such a manner the thoughts and contrivances of the mind appear representatively in the world of spirits, and when they appear, it is instantly apperceived what they signify. Afterwards it seemed to me as if there came forth from his body a diminutive spirit of the color of snow, by which was represented their thought and intention, that they were desirous to put on a state of innocence, that no one might suspect anything of the kind concerning them. When he came to me, he let himself down towards the loins, and seemed as it were to bend himself about each, by which was represented that they were desirous to present themselves in chaste conjugial love; afterwards about the feet by spiral flexures, by which was represented that they were desirous to insinuate themselves by such things as in nature are delightful. At length that diminutive spirit became almost inconspicuous, by which was represented that they were desirous to lie altogether concealed. The angels told 3
me that such insinuation is customary with those who have ensnaring purposes in conjugial love, namely, who in the world have insinuated themselves in order that they might commit adultery with wives, by speaking chastely and sanely concerning conjugial love, fondling the infants, commending the husband in every way, so as to be believed friendly, chaste, and innocent, when yet they are deceitful adulterers. What therefore their quality is, was further shewn me; for when all this had passed, the diminutive spirit of the color of snow became conspicuous, and appeared dusky and very black, and moreover very deformed; and he was cast out into his hell, which was also at a considerable depth beneath the middle part of the loins; there they live in the filthiest excrements; and they are also there among the robbers who have relation to the general involuntary sense, concerning whom see n. 4327. *I also afterwards entered into conversation with such, and they were surprised that any one should make conscience of adulteries, or from conscience should refuse to lie with another's wife when he was allowed; and when I spoke with them respecting conscience, they denied that any one has conscience. I was told, that such are chiefly from Christendom, and seldom any from other parts.*

5061. *As a corollary, I am allowed to add this memorandum. There were some spirits who had long lain concealed, shut up in a peculiar hell, from which they could not break out. I wondered sometimes who they were. One evening they were let out, and on this occasion I heard from them a tumultuous murmur which lasted a long time; and when they had an opportunity, I heard from them some jeering against myself, and perceived an attempt that they were desirous to ascend and destroy me. On my enquiring from the angels the reason, they said that those spirits hated me in their life-time, although I had never done them the slightest injury; and I was instructed that such, when they only perceive*

the sphere of the person whom they have hated, breathe his destruction; but they were sent back to their own hell. Hence it may appear evident, that those who have indulged in mutual hatred towards each other in the world, meet together in the other life, and are intent upon doing many evil deeds to each other, as I have also been given to know by other examples on many occasions. For hatred is opposite to love and charity, and is an aversion and as it were a spiritual antipathy; therefore in the other life at the very instant that they perceive the sphere of the person against whom they have indulged hatred, they become as it were enraged. Hence it is manifest what is involved in what the Lord said in Matthew, chap. v., verses 22–26.

5062. *The subject concerning correspondence with the Grand Man will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE FORTIETH.

5063. BEFORE the preceding Chapter xxxix. we explained what the Lord spoke concerning the judgment upon the good and the evil, in Matthew, chapter xxv. verses 34—36. We come now to what follows in these words: "*Then will the just answer Him, saying, Lord, when saw we Thee hungry and fed Thee, or thirsty and gave Thee to drink? when saw we Thee a sojourner and gathered Thee in, or naked and clothed Thee? when saw we Thee sick, or in prison, and came to Thee? But the King will answer and say to them, Verily I say unto you, So much as ye have done to one of the least of these My brethren, ye have done to Me. Then will He say also to those on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was hungry and ye did not give Me to eat, I was thirsty and ye did not give Me to drink; I was a sojourner and ye did not gather Me in, naked and ye did not clothe Me, sick and in prison and ye did not visit Me: then will they also answer Him, saying, Lord, when saw we Thee hungry, or thirsty, or a sojourner, or naked, or sick, or in prison, and did not minister to Thee? Then will He answer them, saying, Verily I say unto you, So much as ye have not done to one of the least of these, neither have ye done to Me. And these shall go away into everlasting punishment, but the just into life eternal*" (verses 37–46).

5064. In what was premised to the preceding chapter, n. 4954–4959, we explained what is signified in the internal

sense by giving to the hungry to eat, to the thirsty to drink, gathering in the sojourner, clothing the naked, visiting the sick and him that is in prison, namely, that it is the essence of charity which is involved, and is so described; by the hungry, the thirsty, and the sojourner, the affection of good and of truth, and by the naked, the sick, and in prison, self-acknowledgment, see n. 4956, 4958.

5065. As the same things are three times repeated in the passages quoted, and they have been before explained, there is no need to expound as to each word what these expressions signify in the internal sense. We will here only shew what is signified by the answer made both by those on the right hand and those on the left, namely, that they did not see Him hungry, thirsty, a sojourner, naked, sick, and in prison; and afterwards what is signified by the king; also by the just and by eternal life, and by the cursed and everlasting fire.

5066. The answer made by those on the right hand, "Lord, when saw we Thee hungry and fed Thee, or thirsty and gave Thee to drink? when saw we Thee a sojourner and gathered Thee in, or naked and clothed Thee? when saw we Thee sick or in prison and came to Thee?" signifies, that if they had seen the Lord Himself, every one of them would have done those services, yet not from love towards Him, but from fear because He was to be the Judge of the universe, and not for the sake of Him, but of themselves; thus not from an interior [principle] or the heart, but from an exterior [principle] and in act. The case here is like that of a person who sees a king, whose favor he is desirous to merit, that he may become great or rich, and on this account he behaves himself submissively towards him. The case is similar with those who are in holy external worship, in which as it were they see the Lord, and submit themselves to Him, believing thus that they shall receive eternal life, and yet they have no charity, and do no good to any one except for the sake of themselves, thus only to themselves: these are like those persons, who openly pay court to their king with much respect, and yet deride his commands, because in heart they hold him in light esteem. These and similar things are signified by the answer of those on the right hand: and as the evil also do similar things in the external form, therefore those on the left returned nearly the same answer.

5067. As therefore the Lord regards not externals but internals, and a man exhibits his internals not by worship only, but by charity and its acts, on this account the Lord answered, "Verily I say unto you, So much as ye have done to one of the least of these My brethren, ye have done to Me." Those who are called brethren are those who are in the good of charity and life; for the Lord is with them, because they are in good itself; and it is these who are properly understood by the neigh-

bor: in these also the Lord does not manifest Himself, for they are respectively vile; but the man himself manifests before the Lord that he worships Him from an interior [principle].

5068. The reason why the Lord calls Himself a king, where He says, "When the Son of Man shall come in His glory, then will He sit upon the throne of His glory," and, "Then will the King say to them," is, because the Lord's kingship is the Divine truth, from and according to which judgment is effected. But from and according to that Divine truth, the good are judged in one way and the evil in another; the good, as they have received Divine truth, are judged from good, thus from mercy; the evil, as they have not received the Divine truth, are judged from truth, thus not from mercy, for this they have rejected, and hence also they continually reject it in the other life. To receive the Divine truth is not only to have faith, but also to practise it, that is, to cause that which is of doctrine to become of the life. Hence the Lord calls Himself a king. That the Lord's kingship is the Divine truth, see n. 1728, 2015, 3009, 3670, 4581, 4966.

5069. Those on the right hand being called just, as where it is said, "*The just* will answer Him, saying, etc., and *the just* will go into life eternal," signifies that they are in the Lord's justice. All who are in the good of charity, are called the just; not that they are just from themselves, but from the Lord, Whose justice is appropriated to them. Those who believe themselves just from themselves, or so justified that they have no longer anything of evil, are not among the just but among the unjust; for they attribute good to themselves, and also place merit in good, and such can never adore the Lord from true humiliation. Those, therefore, who in the Word are called just and holy, are those who know and acknowledge that all good is from the Lord, and all evil from themselves, that is, with themselves from hell.

5070. The eternal life of the just, is the life from good; good has life in itself, because it is from the Lord, Who is life itself. The life which is from the Lord, contains wisdom and intelligence; for to receive good from the Lord, and thence to will good, is wisdom, and to receive truth from the Lord, and thence to believe truth, is intelligence, and those who have this wisdom and intelligence, have life; and as happiness is adjoined to such life, eternal happiness is also signified by life. The contrary is the case with those who are in evil: these appear indeed, especially to themselves, as if they had life; but it is such a life as in the Word is called death, and also is spiritual death; for they are not wise as to anything good, neither do they understand anything of truth. This may be manifest to every person who weighs the matter in his mind; for since there is life in good and in truth thence,

there cannot be life in evil and in falsity thence, for these latter are contrary and extinguish life; these therefore have no other life than such as the insane have.

5071. Those on the left hand are called cursed, and their punishment eternal fire; as it is written, "Then will He say to those on the left hand, Depart from Me, ye *cursed*, into *everlasting fire* prepared for the devil and his angels;" and again, "These will go away into everlasting *punishment;*" the reason of this is, that they turned themselves from good and truth, and to evil and falsity. A curse in the internal sense of the Word signifies aversion, see n. 245, 379, 1423, 3530, 3584. The eternal fire, into which they were to depart, is neither elementary fire, nor the torture of conscience, but the concupiscence of evil; for a man's concupiscences are the spiritual fires which consume him in the life of the body, and torture him in the other life; from those fires the infernals torment each other in direful ways. That eternal fire is not elementary fire, 2
may be very manifest. The reason why it is not the torture of conscience is, that all who are in evil have no conscience, and those who had none in the life of the body, cannot have any in the other life. The reason why it is concupiscence is, that all the fiery vital [principle] is from the loves in man, the fiery celestial [principle] from the love of good and truth, and the fiery infernal [principle] from the love of evil and falsity, or what is the same, the fiery celestial [principle] is from love to the Lord and love towards the neighbor, and the fiery infernal [principle] is from the loves of self and of the world. That all fire or heat inwardly in a man is from these sources, may be known to any one who attends thereto. Hence, also, love is called spiritual heat, and is signified by fire and heat in the Word; see n. 934, 1297, 1527, 1528, 1861, 2446, 4906. The fiery vital [principle] with the evil is also such, that when they are in the vehemence of their concupiscences, they are also in a sort of fire, from which they are in the ardor and fury of torturing others; but the fiery vital [principle] with the good is such, that when they are in a superior degree of affection, they are also as it were in a sort of fire, from which they are in the love and zeal of doing good to others.

CHAPTER XL.

1. AND it came to pass after these words, they sinned, the butler of the king of Egypt and the baker, against their lord the king of Egypt.

2. And Pharaoh was wroth with his two ministers, his

stewards, with the prince of the butlers, and with the prince of the bakers.

3. And he gave them into the custody of the house of the prince of the body-guards, at the prison-house, the place where Joseph was bound.

4. And the prince of the body-guards set Joseph over them, and he ministered to them; and they were for days in custody.

5. And they dreamed a dream both of them, each man (*vir*) his dream, in one night, each man (*vir*) according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison-house.

6. And Joseph came to them in the morning, and saw them, and behold they were disturbed.

7. And he asked the ministers, the stewards of Pharaoh, who were with him in the custody of his lord's house, saying, Wherefore are your faces evil to-day?

8. And they said to him, We have dreamed a dream, and there is no interpreter of it: and Joseph said to them, Do not interpretations belong to GOD? Tell me them I pray.

9. And the prince of the butlers told his dream to Joseph, and said to him, In my dream, and behold a vine was before me.

10. And in the vine were three shoots; and it as it were budded; the flower thereof ascended, and the clusters thereof ripened [into] grapes.

11. And Pharaoh's cup was in my hand; and I took the grapes, and squeezed them into Pharaoh's cup, and I gave the cup upon the palm of Pharaoh.

12. And Joseph said to him, This is the interpretation thereof: The three shoots are three days.

13. Yet within three days Pharaoh will lift up thy head, and will restore thee to thy office; and thou shalt give Pharaoh's cup into his hand after the former manner, when thou wast his butler.

14. But remember me with thee, when it is well with thee, and do mercy, I pray, with me, and make me to be remembered to Pharaoh, and bring me out of this house.

15. Because in being taken away by theft I was taken away from the land of the Hebrews, and also here I have not done anything that they should put me into the pit.

16. And the prince of the bakers saw that he interpreted good, and he said to Joseph, I also [was] in my dream, and behold there were three baskets full of holes upon my head.

17. And in the highest basket there was of all Pharaoh's food, the work of the baker; and the bird did eat them out of the basket from upon my head.

18. And Joseph answered, and said, This is the interpretation thereof: The three baskets are three days.

19. Yet within three days Pharaoh will lift up thy head from upon thee, and will hang thee upon the wood, and the bird will eat thy flesh from upon thee.

20. And it came to pass on the third day, Pharaoh's birthday, and he made a feast for all his servants, and lifted up the head of the prince of the butlers, and the head of the prince of the bakers, in the midst of his servants.

21. And he restored the prince of the butlers unto his butlership, and he gave the cup upon the palm of Pharaoh.

22. And he hanged the prince of the bakers, as Joseph had interpreted to them.

23. And the prince of the butlers did not remember Joseph, and forgot him.

CONTENTS.

5072. IN the internal sense of this chapter the subject is continued concerning a state of temptations, whereby corporeal things might be reduced into correspondence. Corporeal things, properly so called, are things sensual, which are of two kinds, some being subordinate to the intellectual part, and some to the voluntary part; those which are subordinate to the intellectual part are represented by the king of Egypt's butler, and those subordinate to the voluntary part by his baker: that the former things as to time were retained, and the latter cast out, is represented by the butler's returning to his office, and the baker's being hanged. The rest will appear from the series in the internal sense.

THE INTERNAL SENSE.

5073. Verses 1–4. *AND it came to pass after these words, they sinned, the butler of the king of Egypt and the baker, against their lord the king of Egypt. And Pharaoh was wroth with his two ministers, his stewards, with the prince of the butlers, and with the prince of the bakers. And he gave them into the custody of the house of the prince of the body-guards, at the prison-house, the place where Joseph was bound. And the prince of the body-guards set Joseph over them, and he ministered to them; and they were for days in custody. And it came to pass,* signifies a new state, and the things which follow: *after these words,* signifies after those things which precede: *they sinned,* signifies inverted order: *the*

butler of the king of Egypt, signifies with those things in the body which are subject to the intellectual part: *and the baker,* signifies with those things in the body which are subject to the voluntary part: *against their lord the king of Egypt,* signifies that they were contrary to the new state of the natural man: *and Pharaoh was wroth,* signifies that the new natural man averted itself: *with his two ministers, his stewards,* signifies from the sensuals of the body of both kinds: *with the prince of the butlers, and with the prince of the bakers,* signifies in general from the sensuals subordinate to the intellectual part and to the voluntary part: *and he gave them into the custody,* signifies rejection: *of the house of the prince of the body-guards,* signifies from the primaries for interpretation: *at the prison-house,* signifies among falsities: *the place where Joseph was bound,* signifies the state of the celestial of the natural now as to those [falsities]: *and the prince of the body-guards set Joseph over them,* signifies that the celestial of the natural taught them from the primaries for interpretation: *and he ministered to them,* signifies that he instructed them: *and they were for days in custody,* signifies that they were a long time in a state of rejection.

5074. *And it came to pass.*—This signifies a new state and the things which follow, as appears from this consideration, that it was, and it came to pass, in the Word involve a new state, see n. 4979, 4999; and that in the original tongue it serves for a distinction between the series of things which go before and which follow, n. 4987; hence also it signifies the things which follow.

5075. *After these words.*—This signifies after those things which precede, as appears from the signification of words in the original tongue, which also denote things; in the present case, after these words denotes after those things, thus after those which precede. Words in the original tongue also signify things, because words in the internal sense signify the truths of doctrine; wherefore all Divine truth in general is called the Word, and the Lord Himself, from whom comes all Divine truth, in the supreme sense is the Word, n. 1288; and since nothing which exists in the universe is anything, that is, is a thing, unless it is from Divine good through Divine truth, therefore words in the Hebrew language also denote things. That nothing in the universe is anything, that is, is a thing, unless it be from Divine good through Divine truth, that is, through the Word, is evident in John, "In the beginning was *the Word,* and *the Word was with God;* and God was *the Word.* All things were made through it, and without it was not anything
2 made which was made" (i. 1, 3). The interior significatives of expressions for the most part derive their origin from the interior man, who is with spirits and angels; for every man, as to his spirit, or as to that very man which lives after the

decease of the body, is in society with spirits and angels, although the external man is altogether ignorant of the circumstance; and inasmuch as he is in society with them, he is also with them in the universal language, thus in the origins of expressions. Hence it is, that many expressions have inherent significations, which in the external form appear unsuitable, and yet in the internal form are suitable, as in the present instance, that words signify things. The case is similar in very many other instances, as in that of the understanding being called internal sight, and light being attributed to it, and in that of observation and obedience being called hearing and hearkening, the apperception of a thing being called smelling, and so forth.

5076. *They sinned.*—This signifies inverted order, as appears from the signification of sinning, as denoting acting contrary to Divine order: whatever is contrary thereto is sin. Divine order itself is Divine truth from Divine good. In that order are all who are in truth from good; that is, who are in faith from charity, for truth is of faith, and good is of charity. But those are contrary to that order who are not in truth from good, consequently who are in truth from evil, or in falsity from evil; this is what is signified by sin. In the present case, they, namely, the butler and the baker, sinned, signifies that the external sensuals were in inverted order in respect to the interior [sensuals], so that they did not agree or correspond.

5077. *The butler of the king of Egypt.*—This signifies with those things in the body which are subject to the intellectual part, as appears (1) from the signification of a butler as denoting the external sensual, or the sensual of the body, which is subordinate or subject to the intellectual part of the internal man, of which signification we shall speak presently; and (2) from the signification of the king of Egypt, as denoting the natural man, concerning which see below, n. 5079. As the subject treated of in what follows is the butler and the baker, and by them are signified the external sensuals which are of the body, we will premise somewhat concerning these sensuals. It is well known that there are five external senses, or those of the body, namely, seeing, hearing, smelling, taste, and touch, and also that these constitute all the vital of the body; for without those senses the body does not live at all, wherefore also when it is deprived of them, it dies and becomes a carcase. The very corporeal of man therefore is nothing but a receptacle of sensations, consequently of the life from them. The sensitive is the principal, and the corporeal is the instrumental. The instrumental, without its principal to which it is adapted, cannot even be called the corporeal such as a man carries about him during his life in the world, but the instrumental together

with the principal, when they act as a one [may be so called]:
2 this therefore is the corporeal. All a man's external sensuals have relation to his internal sensuals, for they are given to him and placed in his body, that they may serve the internal man while he is in the world, and be subject to the sensuals thereof; wherefore when a man's external sensuals begin to rule over his internal sensuals, it is all over with the man; for the internal sensuals are then considered as servants, useful for confirming those things which the external sensuals with authority command. When the external sensuals are in this state, they are in
3 inverted order, spoken of just above, n. 5076. A man's external sensuals have relation, as we said, to the internal sensuals, in general to the intellectual and to the voluntary; wherefore there are external sensuals subject or subordinate to man's intellectual part, and there are others subject to his voluntary part. The sensual which is subject to the intellectual part, is especially the sight; that which is subject to the intellectual part and next to the voluntary part, is the hearing; that which is subject to both together is the smell, and still more the taste; but that which is subject to the voluntary part is the touch. That the external sensuals are subject to those parts, and in what manner, might be abundantly shewn; but it would be tedious here to extend the explanation to those points; it may in some measure be known from what was shewn concerning the correspondence of those senses at
4 the end of the preceding chapters. It is further to be noted, that all the truths of faith appertain to the intellectual part, and all the goods of love and charity to the voluntary part; consequently it belongs to the intellectual part to believe, to acknowledge, to know, and to see truth and also good, but to the voluntary part to be affected therewith and to love it; and what a man is affected with and loves, is good. But how the intellectual flows into the voluntary, when truth passes over into good, and how the voluntary flows into the intellectual, when the former acts, are points of still deeper investigation, respecting which, by the Divine mercy of the Lord, more will
5 be said in what follows. The reason why a butler denotes the sensual which is subject or subordinate to the intellectual part of the internal man, is, that every thing which serves for drinking, or which is drunk, as wine, milk, water, has relation to truth, which is of the intellectual part, thus it has relation to the intellectual part; and as the external sensual or the sensual of the body, is subservient, therefore a butler signifies that sensual, or that which is of the sensuals. That giving to drink, and drinking in general, are predicated of the truths of the intellectual part, see n. 3069, 3071, 3168, 3772, 4017, 4018. That specifically also it is predicated of truth which is from good, or of faith which is from charity, see n. 1071, 1798. And that water is truth, n. 680, 2702, 3058, 3424,

4976. From these considerations it may now be manifest what is signified by a butler.

5078. *And the baker.*—This signifies with those things in the body which are subject to the voluntary part, as appears from the signification of a baker, as denoting the external sensual or the sensual of the body, which is subordinate or subject to the voluntary part of the internal man. A baker has this signification, because every thing which serves for food, or which is eaten, as bread, food in general, and all the work of the baker, is predicated of good, and thus has relation to the voluntary part; for all good is of that part, as all truth is of the intellectual part, as was said just above, n. 5077. That bread denotes the celestial or good, see n. 1798, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976. The 2
reason why here, and in what follows of this chapter, the external sensuals of each kind are treated of in the internal sense is, that the foregoing chapter treated of the manner in which the Lord glorified or made Divine the interiors of His natural; in the present chapter therefore we treat of the manner in which the Lord glorified or made Divine the exteriors of His natural. The exteriors of the natural are what are properly called corporeals, or the sensuals of each kind, and their recipients, which together constitute that which is called the body; see above, n. 5077. The Lord made the very corporeal in Himself Divine, both its sensuals and their recipients, therefore also He arose again from the sepulchre with His body; and likewise after His resurrection said to the disciples, "See My hands and My feet, that it is I Myself: feel Me and see; for a spirit hath not flesh and bones as ye see Me have" (Luke xxiv. 39). It is believed at this day by 3
many who are of the church, that every one is to rise again at the last day, and with his body; which opinion is so universal, that scarce any one from received doctrine (*ex doctrinali*) believes otherwise; but this opinion has been prevalent, because the natural man supposes that it is the body alone which lives; wherefore unless he believed that the body was again to receive life, he would altogether deny a resurrection. The case however is this. A man rises again immediately after death, and then appears to himself in a body altogether such as he had in the world, with a similar face, members, arms, hands, feet, breast, belly, loins, etc.; yea also when he sees and touches himself, he says that he is a man as he was in the world; nevertheless it is not his external, which he carried about in the world, that he sees and touches, but it is the internal, which constitutes that very human [principle] which lives, and which had an external about it, or outside the particulars belonging to itself, whereby it could be in the world, and act suitably to its situation there in the performance of its

4 functions. The earthly corporeal is no longer of any use to it, it being in another world where it has other functions, forces and powers, to which its body, such as it has there, is adapted. This body it sees with its eyes, not those which it had in the world, but those which it has there, which are the eyes of its internal man, and by which through the eyes of the body it had heretofore seen worldly and terrestrial things. It also feels it with the touch, not with the hands or the sense of touch which it enjoyed in the world, but with the hands and the sense of touch which it there enjoys, which is that from which its sense of touch in the world existed. Every sense also is there more exquisite and more perfect, because it is the sense of the internal set loose from the external; for the internal is in a more perfect state, because it gives to the external the power of sensation: but when it acts into the external, as in the world, in this case the sensation is rendered dull and obscure. Moreover it is the internal which is sensible of what is internal, and the external which is sensible of what is external. Hence it is that men after death see each other, and are associated together according to [their] interiors. In order that I might be certain of all this, I have also been permitted to touch spirits themselves, and to converse with them frequently on this subject; see n. 5 322, 1630, 4622. Men after death, who are then called spirits, and those who have lived in good, angels, are greatly surprised that the man of the church should believe that he is not to see eternal life until the last day when the world comes to an end, and that he will then again be clothed with the dust which had been cast away; when yet the man of the church knows that he rises again after death; for who does not say, when a man dies, that his soul or spirit is afterwards in heaven or in hell? and who does not say of his own infants that are dead, that they are in heaven? and who does not comfort a sick person, or one condemned to death, by the assurance that he will shortly come into another life? and what duly prepared person in the agony of death does not entertain this faith? yea also, from the influence of that belief, many claim to themselves the Power of delivering others from places of damnation, and of introducing them into heaven, and of saying masses for them. Who does not know what the Lord said to the thief; "To-day shalt thou be with Me in paradise"? (Luke xxiii. 43); and what He said concerning the rich man and Lazarus, that the former was translated into hell, but the latter was carried by angels into heaven? see Luke xvi. 22, 23; and who does not know what the Lord taught concerning the resurrection, that "He is not the God of the dead, but of the living"? Luke xx. 6 38. A man knows these things, and likewise so thinks and speaks, when he thinks and speaks from the spirit, but when from doctrinals, he says on the contrary, that he is not to rise

again till the last day; when yet it is the last day to every one when he dies, and likewise then is his judgment, as many also have said. What is meant by being encompassed with skin, and from the flesh seeing God, Job xix. 25, 26, see n. 3540, at the end. These remarks are made in order that it may be known, that no man rises again in the body with which he was clothed in the world; but that the Lord so arose, because he glorified His body, or made it Divine, while He was in the world.

5079. *Against their lord the king of Egypt.*—This signifies that they were contrary to the new state of the natural man, namely, the external sensuals, or the sensuals of the body, signified by the butler and the baker, as appears from the signification of the king of Egypt, as denoting the scientific in general, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966: for the same is signified by the king of Egypt as by Egypt, the king being the head of the nation, and so in other passages where mention is made of the king of any nation, see n. 4789. As it is the scientific in general which is signified by the king of Egypt, it is also the natural man; for every scientific is a truth of the natural man, n. 4967: the good of the natural man is signified by a lord, n. 4973. A new state thereof is here signified, because the subject treated of in the preceding chapter was the making new the interiors of the natural, and in the supreme sense, in which the Lord is treated of, their being glorified; but the subject now treated of is the exteriors of the natural, which were to be reduced to concordance or correspondence with the interiors. Those interiors of the natural which were new, or what is the same thing, the new state of that natural man, is what is signified by the lord the king of Egypt; and the exteriors which were not reduced into order, and hence were contrary to order, are what are signified by the butler and the baker. There are interiors and exteriors of the natural. 2 The interiors of the natural are the scientifics and the affections thereof, but the exteriors are the sensuals of each kind, spoken of above, n. 5077. These latter, namely, the exteriors of the natural, a man leaves when he dies, but the former, namely, the interiors of the natural, he carries along with him into the other life, where they serve as a plane for things spiritual and celestial. For a man, when he dies, loses nothing but his bones and flesh. He has along with him the memory of all that he had done, spoken, and thought, and all the natural affections and lusts, thus all the interiors of the natural. The exteriors thereof he has no need of: for he neither sees, hears, smells, tastes, nor touches the things that are in the world, but those that are in the other life; which indeed for the most part appear like those which are in the world; but still they are not like, for they have in them a living [principle] which is not the case with those that

belong to the natural world; for all things in general and particular in the other life exist and subsist from the sun which is the Lord, whence they have in them a living [principle]; whereas all and singular the things in the natural world, exist and subsist from the sun which is elementary fire, consequently they have not in them a living [principle]: the living [principle] which appears in them is from the spiritual world, that is, from the Lord through the spiritual world.

5080. *And Pharaoh was wroth.*—This signifies that the new natural man averted itself, as appears (1) from the representation of Pharaoh or the king of Egypt, as denoting the new natural man, or the new state of the natural man, see just above, n. 5079; and (2) from the signification of being wroth or angry, as denoting averting oneself, see n. 5034, in the present case therefore denoting that the interior natural, which was made new, averted itself from the exterior natural or corporeal sensual, because this latter did not correspond with the former.

5081. *With his two ministers, his stewards.*—This signifies that it averted itself from the sensuals of the body of each kind, as appears from the signification of the ministers, the stewards, who in this case are the butler and the baker, as denoting the sensuals of each kind, see above, n. 5077, 5078. The sensuals of the body, namely, the sight, the hearing, the smell, the taste, and the touch, are also like ministering stewards in respect to the interior man, who is the lord the king, for they minister to him, so that he may learn from experience those things which are in the visible world, and in human society, and may thereby attain intelligence and wisdom. For a man is born into no science, still less into any intelligence and wisdom, but only into the faculty of receiving and imbibing them. This is effected both through an internal and an external way. Through the internal way the Divine flows in, through the external way the Worldly flows in; and these meet together within in the man; and in this case, so far as man suffers himself to be illustrated from the Divine, so far he comes into wisdom. The things which flow in through the external way, flow in through the sensuals of the body: they do not however flow in of themselves, but are called forth by the internal man, to serve as a plane for the celestial and spiritual things which flow in through the internal way from the Divine. Hence it may be manifest, that the sensuals of the body are like ministering stewards. In general, all exteriors are ministers in respect to interiors: the whole natural
2 man is nothing else in respect to the spiritual man. The above expression in the original tongue signifies a minister, steward, chamberlain, or eunuch: in the internal sense by the latter is signified the natural man as to good and truth, as in the present case; but specifically the natural man as to good, as in Isaiah: "Let not the son of the stranger that adheres to Jehovah say,

saying, Jehovah by separating separates me from with His people; neither let *the eunuch* say, Behold I am dry wood; for thus saith Jehovah to *the eunuchs* that keep My sabbaths, and choose that which pleases Me, and keep My covenant; I will give them in My house, and within My walls, a place and a name better than sons and daughters; I will give them a name of eternity which shall not be cut off" (lvi. 3–5). Here a eunuch denotes the natural man as to good, and the son of the stranger the natural man as to truth. For the Lord's church is both external and internal. Those who are of the external church are natural, and those of the internal church are spiritual. Those who are natural, and yet are in good, are eunuchs, and those who are in truth are the sons of the stranger; and as the truly spiritual or internal can exist only within the church, therefore also the sons of the stranger signify those who are outside of the church, or the Gentiles, and who still are in truth according to their religiosity, see n. 2049, 2593, 2599–2603, 2861, 2863, 3263; and the eunuchs those who are in good.

5082. *With the prince of the butlers and with the prince of the bakers.*—This signifies in general from the sensuals subordinate to the intellectual part and to the voluntary part, as appears (1) from the signification of a butler, as denoting the sensual subordinate and subject to the intellectual part, see above, n. 5077: and (2) from the signification of a baker, as denoting the sensual subordinate and subject to the voluntary part, see also above, n. 5078: and (3) from the signification of a prince, as denoting what is primary, see n. 1482, 2089, 5044, in the present case in general or in common; for what is primary is also common, since it rules in the rest; for particulars have relation to primaries as to things common, in order that they may make a one, and that no contradiction may appear.

5083. *And he gave them into the custody.*—This signifies rejection, as appears from the signification of giving into custody, as denoting rejection; for he that is given into custody is rejected.

5084. *Of the house of the prince of the body-guards.*—This signifies by those things which are primary for interpretation, as appears from the signification of the prince of the body-guards, as denoting primaries for interpretation, see n. 4790, 4966, in the present case therefore denoting, that the sensuals of both kinds were rejected by the primaries for interpretation, which are those of the Word as to the internal sense, and which are said to be rejected when men have no faith in such things. For the sensuals, and those things which through the sensuals enter immediately into the thought, are fallacious; and all fallacies, which prevail with men, are from this source. Hence it happens that few believe the truths of faith, and that the natural man is opposed to the spiritual, that is, the external man to the internal. If therefore the natural or external man begins to have dominion

over the spiritual or internal, the things of faith are no longer
2 believed, for fallacies overshadow and lusts suffocate them. As
but few know what the fallacies of the senses are, and few
believe that they cast so great a shade over things rational, and
most especially over the spiritual things of faith, as to extinguish
them, especially when a man at the same time is in the
delight of the lusts arising from the love of self and of the
world, we will illustrate the subject by examples, shewing
first what are the fallacies of the senses which are merely
natural, or in the things of nature, and next what are the
fallacies of the senses in spiritual things. I. It is a fallacy of
the merely natural sense, or in nature, to believe that the sun is
carried once every day around this Earth, and at the same time
also the sky with all the stars: and although it be said, that it
is incredible because it is impossible, that so great an ocean of
fire as the sun, and not only the sun but also innumerable stars,
without any change of place in respect to each other, should
every day perform such a revolution together; and although it
be added, that it may be seen from the case of the planets, that
the Earth performs a diurnal and annual motion by circumrota-
tions and circumgyrations, inasmuch as the planets also are
Earths, and some of them likewise have moons revolving around
them, and it has been observed that they, like our Earth, perform
such diurnal and annual motions,—still with the generality of
men the fallacy of sense prevails, that it is as it appears to the
3 eye. II. It is a fallacy of the merely natural sense, or in nature,
that there is only one single atmosphere distinguished merely
by the successive purity of its parts, and that where it ceases,
there is a vacuum; such is the apprehension of a man's external
sensual, when that alone is consulted. III. It is a fallacy of the
merely natural sense, that from the first creation there has been
impressed on seeds a faculty of growing up into trees and
flowers, and of rendering themselves prolific, and that hence all
things have their existence and subsistence: and if it be urged,
that it is not possible for anything to subsist unless it perpetu-
ally exists, according to the established maxim that subsistence
is perpetual existence, also that everything which is not in
connection with somewhat prior to itself, falls into nothing,
still the sensual of the body, and the thought from that sensual,
does not apprehend it, nor that all things in general and particular
subsist as they existed, through influx from the spiritual world,
4 that is, from the Divine through the spiritual world. IV. Hence
comes the fallacy of the merely natural sense, that there are
simple substances, such as monads and atoms; for whatever is
within the external sensual, the natural man believes is either
such a thing or nothing. V. It is a fallacy of the merely
natural sense, that all things are of and from nature, and that
in the purer or interior nature there is indeed something which

is not apprehended; but if it be said, that within or above nature there is what is spiritual and celestial, this is rejected, and it is believed that unless it be natural it is nothing. VI. It is a fallacy of sense, that the body alone lives, and that its life perishes when it dies. The sensual does not apprehend, that the internal man is in the minutest things of the external, and is within nature in the spiritual world; hence he does not believe, because he does not apprehend, that he will live after death, unless he be again clothed with a body, n. 5078, 5079. VII. Hence comes the fallacy of sense, that a man 5
can no more live after death than the beasts, because these also have a life in many respects similar to the life of man, only that man is a more perfect animal. The sensual, that is, the man who thinks and concludes from the sensual, does not apprehend that a man is above the beasts, and has a superior life, in this respect, that he can think, not only concerning the causes of things, but also concerning the Divine, and by faith and love be conjoined with the Divine, and also receive influx thence, and appropriate it to himself; so that a man, since he has a reciprocal [principle] has a power of reception, which is by no means the case with the beasts. VIII. Hence 6
comes the fallacy that the living [principle] appertaining to man, which is called the soul, is only somewhat ethereal or flamy, which is dissipated when the man dies; and that it resides either in the heart, or in the brain, or in some part thereof, and that hence it rules the body like a machine: that the internal man is in the minutest things of the external, that the eye does not see of itself but from that internal man, or the ear hear of itself but from the same, the sensual man does not apprehend. IX. It is a fallacy of sense, that there is no light from any other source than from the sun or elementary fire, and no heat from any other source than from the same: that there is a light in which is intelligence, and a heat in which is celestial love, and that all the angels are in that light and heat, the sensual does not apprehend. X. It is a fallacy of sense, that a man believes that he lives of himself, or that life is inherent in him, as it appears to the sensual: that it is the Divine alone that has life of itself, and thus that there is only one life, and that the lives in the world are only recipient forms, is altogether inconceivable by the sensual, see n. 1954, 2706, 2886–2889, 2893, 3001, 3318, 3337, 3338, 3484, 3742, 3743, 4151, 4249, 4318–4320, 4417, 4523, 4524, 4882. XI. The 7
sensual man from fallacy believes that adulteries are allowable; for from the sensual he concludes, that marriages are instituted only with a view to order for the sake of the education of the offspring, and provided that order be not destroyed, it is a matter of indifference from whom the offspring comes; also that what is conjugial differs from other

lasciviousness only in the circumstance of its being allowed; thus also, that it would not be contrary to order to marry more wives than one, if the Christian world did not forbid it on the authority of the Sacred Scripture. If it be urged, that there is a correspondence between the heavenly marriage and marriages in the earths, and that no one can have in himself the conjugial [principle] unless he be in spiritual truth and good, also that the genuine conjugial [principle] cannot exist between a husband and more wives than one, and hence that marriages are in themselves holy,—these things the sensual
8 man rejects as of no account. XII. It is a fallacy of sense, that the Lord's kingdom, or heaven, is just like an earthly kingdom in this, that the joy and happiness therein consist in one being greater than another, and hence in being exalted in glory above another; for the sensual does not at all comprehend what is meant by the least being greatest, or the last being first; if it be urged, that joy in heaven or with the angels consists in serving others by doing them good, without any thought of merit and reward, this [to the sensual man] presents an idea of sadness. XIII. It is a fallacy of sense, that good works are meritorious, and that to do good to any one with a view to self is a good work. XIV. It is also a fallacy of sense, that a man is saved by faith alone; and that any one can have faith who has not charity; also that it is faith, and not the life, which remains after death. The case is similar in several other instances. When therefore the sensual bears rule in man, the rational illustrated by the Divine sees nothing, and is in such thick darkness as to believe that all that is rational which is concluded from the sensual.

5085. *At the prison-house.*—This signifies among falsities, as appears from the signification of the prison-house, as denoting the vastation of falsity, and hence denoting falsity, see n. 4958, 5037, 5038.

5086. *The place where Joseph was bound.*—This signifies the state of the celestial of the natural at this time as to those [principles], as appears (1) from the signification of place, as denoting state, see n. 2625, 2837, 3356, 3387, 4321, 4882; and (2) from the representation of Joseph, as denoting the celestial of the spiritual from the rational, see n. 4286, 4585, 4592, 4594, 4963, in the present case denoting the celestial of the natural, because now in the natural from which come temptations, n. 5035, 5039; and (3) from the signification of bound, as denoting a state of temptations, see n. 5037. The subject treated of in the foregoing chapter was the state of temptations of the celestial spiritual in the natural as to those things which were of the interior natural, in the present chapter as to those which are of the exterior.

5087. *And the prince of the body-guards set Joseph over*

them.—This signifies that the celestial of the natural taught them from the primaries for interpretation, as appears (1) from the signification of the prince of the body-guards, as denoting the primaries for interpretation, see n. 4790, 4966, 5084: and (2) from the representation of Joseph, as denoting the celestial of the natural, see just above, n. 5086: and (3) from the signification of being set over, as here denoting teaching; for he who is set over the things which are rejected for the sake of exploration or emendation, performs the office of a teacher.

5088. *And he ministered to them.*—This signifies that he instructed them, as appears from the signification of ministering, as denoting instructing. That ministering in this case does not mean ministering as a servant, is evident from the consideration that Joseph was set over them; wherefore, ministering here denotes sub-ministering what conduces to their good; and as the subject here treated of is the new sensual natural or external natural, being set over signifies teaching, and ministering signifies instructing. Being set over is predicated of the good which is of life, and ministering of the truth which is of doctrine, n. 4976.

5089. *And they were for days in custody.*—This signifies that they were a long time in a state of rejection, as appears from the signification of days, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850: in the present case, therefore, for days denotes that they were a long time in the state of rejection, which is signified by custody, n. 5083. I am not allowed to explain more at large the particulars which are here contained in the internal sense, because they are such, that no idea concerning them can be formed from the things which are in the world,—as concerning the celestial man of the spiritual, concerning the state thereof in the natural when the interior natural is being made new, and afterwards when it has been made new, and the exterior natural rejected: but concerning these and similar things an idea may be formed from the things which are in heaven, which idea is such as not to coincide with any idea formed from the things which are in the world, except with those who, while they are in thought, are capable of being withdrawn from sensuals. Unless thought with a man can be elevated above 2
sensuals, so that he can see them as it were beneath him, he cannot in any wise understand anything interior in the Word, still less such things as are of heaven abstracted from those which are of the world; for sensuals absorb and suffocate them. Hence it is that those who are sensual, and have applied themselves to the study of scientifics, rarely comprehend anything relating to heaven; for they have immersed their thoughts in such things as are of the world, that is, in terms, and in distinctions thence derived, thus in sensuals,

from which they cannot again be elevated, and thereby be kept in an intuition above them; thus neither can their thought again range in freedom over all the plain of the things of the memory, so as to choose what is suitable, and reject what is contrary, and to apply the things which are in any connection; for, as we said, the thought is kept closed and immersed in terms and hence in sensuals, so that it cannot look around. This is the reason why the learned believe less than the simple; yea, also that in heavenly things they are less wise; for the simple can view a thing above terms and scientifics, thus above sensuals, but the learned cannot, for they view it from terms and scientifics, inasmuch as their mind is fixed on those things, and is thus bound as in a jail or prison.

5090. Verses 5–8. *And they dreamed a dream, both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison-house. And Joseph came to them in the morning, and saw them, and behold they were disturbed. And he asked the ministers, the stewards of Pharaoh, who were with him in the custody of his lord's house, saying, Wherefore are your faces evil to-day? And they said to him, We have dreamed a dream, and there is no interpreter of it: and Joseph said to them, Do not interpretations belong to God? Tell me them, I pray. And they dreamed a dream, both of them,* signifies foresight concerning them: *each man his dream, in one night,* signifies concerning the event which to them was in obscurity: *each man according to the interpretation of his dream,* signifies which they had in themselves: *the butler and the baker,* signifies concerning the sensuals of each kind: *of the king of Egypt,* signifies which were subordinate to the interior natural: *who were bound in the prison-house,* signifies which were among falsities: *and Joseph came to them in the morning,* signifies what is revealed and clear to the celestial of the natural: *and saw them,* signifies perception: *and behold they were disturbed,* signifies that they were in a sad state: *and he asked the ministers, the stewards of Pharaoh,* signifies those sensuals: *who were with him in the custody of his lord's house,* signifies which were rejected: *saying, Wherefore are your faces evil to-day?* signifies from what affection was the sadness: *and they said to him,* signifies perception concerning them: *We have dreamed a dream,* signifies prediction: *and there is no interpreter of it,* signifies that no one knows what is therein: *and Joseph said to them,* signifies the celestial of the natural: *Do not interpretations belong to God?* signifies that the Divine was therein: *tell me them, I pray,* signifies that it would be known.

5091. *And they dreamed a dream, both of them.*—This signifies foresight concerning them, as appears from the signification of a dream, as denoting foresight, see n. 3698; both of

them, denotes the sensuals of each kind signified by the butler and the baker. That the dreams were concerning those [sensuals], is manifest from what follows. The reason why in the supreme sense, a dream denotes foresight is, that the dreams which flow in immediately through heaven from the Lord, foretell things to come: such were the dreams of Joseph, those of the butler and the baker, of Pharaoh, of Nebuchadnezzar, and the prophetic dreams in general. The things to come, which are foretold thereby, are from no other source than the Lord's Divine foresight. Hence also it may be known that all things even the most minute are foreseen.

5092. *Each man his dream in one night.*—This signifies concerning the event which to them was in obscurity, as appears (1) from the signification of a dream, as denoting foresight, and hence prediction; and as it denotes prediction, it also denotes the event, for prediction is concerning the event; and (2) from the signification of night, as denoting obscurity. In the spiritual sense night denotes a state of shade induced by falsity from evil, n. 1712, 2353, thus also an obscurity of the mind. The obscurity of night in the world, is natural obscurity, but the obscurity of night in the other life, is spiritual obscurity: the former arises from the absence of the sun of the world, and the consequent privation of light, but the latter from the absence of the sun of heaven, which is the Lord, and the consequent privation of light, that is, of intelligence. This privation does not arise in consequence of the sun of heaven setting like the sun of the world, but in consequence of a man or a spirit being in falsity from evil, and removing himself, and so bringing the obscurity on himself. From an idea of night in each sense, and of the obscurity thence arising, it may appear manifest how the case is with the spiritual sense in respect to the natural sense of the same thing. Moreover there are three kinds of spiritual obscurity; one which is from falsity of evil, another from an ignorance of the truth, and a third, which is that of exterior things in respect to interior, thus of the sensuals of the external man in respect to the rational things of the internal. Nevertheless all these kinds of obscurity derive their existence from this circumstance, that the light of heaven, or the intelligence and wisdom from the Lord, is not received; for this light is continually flowing in, but by falsity of evil it is either rejected, or suffocated, or perverted; by ignorance of the truth it is little received; and by the sensuals of the external man it is rendered dull, because it is rendered general.

5093. *Each man according to the interpretation of his dream.*—This signifies the event which they had in themselves, as appears from the signification of the interpretation of a dream, as denoting the explanation, and thence the Knowledge

of the event, thus denoting the event which they had in themselves. That a dream denotes the event, see just above, n. 5092.

5094. *The butler and the baker.*—This signifies concerning the sensuals of each kind, as appears (1) from the signification of the butler, as denoting the sensual subordinate to the intellectual part, see n. 5077: and (2) from the signification of the baker, as denoting the sensual subordinate to the voluntary part, see n. 5078: that these were rejected by the interior natural, was said above, n. 5083, 5089. It is however to be noted, that the sensuals themselves were not rejected, namely, those of the sight, the hearing, the smell, the taste, and the touch, from which the body lives, but the views or thoughts, and also the affections and desires derived therefrom. Into the external or natural memory of man there enter objects from the world through those sensuals on the one part, and there enter into it objects through rational things on the other part: these objects separate themselves in that memory. Those which enter through rational things place themselves more within, but those which enter through the sensuals, place themselves more without; hence the natural becomes twofold, namely,
2 interior and exterior, as was also said above. The interior natural is what is represented by Pharaoh king of Egypt, but the exterior natural by the butler and the baker. What the difference is, may appear manifest from the views of things, or thoughts, and conclusions therefrom [made by each]. He who thinks and concludes from the interior natural, is so far rational as he imbibes what enters through the rational; but he who thinks and concludes from the exterior natural, is so far sensual as he imbibes what enters through the sensuals: such a one is also called a sensual man, but the other a rational natural man. A man, when he dies, takes with him all the natural, and such as it was formed with him in the world, such also it remains. So far as he had imbibed from the rational, so far also he is then rational, and so far as he had imbibed from the sensual, so far he is sensual. There is this difference, that the natural, so far as it had imbibed and appropriated anything to itself from the rational, views beneath itself the sensuals of the exterior natural, and so far it has dominion over them, making light of and rejecting the fallacies thence derived; whereas the natural, so far as it has imbibed and appropriated anything to itself from the sensuals of the body, views rational things as beneath
3 itself, making light of and rejecting them. As for example: the rational natural man can comprehend that man does not live from himself, but by an influx of life through heaven from the Lord; but the sensual man cannot comprehend this, for he says that he is sensible and apperceives manifestly that the life is in himself, and that it is vain to speak contrary to the evidence of the senses. Again: the rational natural man

comprehends that there are a heaven and a hell; whereas the sensual man denies both, because he does not conceive that there is a purer world than what he sees with his eyes. The rational natural man comprehends that there are spirits and angels who are unseen; but the sensual man does not comprehend this, supposing that to be nothing which he does not see and touch. Again, to take another example: the 4
rational natural man comprehends that it is the part of an intelligent person to take a view of ends, and to foresee and arrange the means to some ultimate end. When he looks at nature from the order of things, he sees that nature is a complex of means, and he then apperceives that an intelligent Supreme Being arranged them; but to what ultimate end they were arranged, he does not see unless he becomes spiritual. But the sensual man does not comprehend that there can be anything distinct from nature, thus neither that there can be any Being which is above nature: what it is to understand, to be wise, to take a view of ends, and to arrange means, he does not conceive, unless it be termed natural; and when it is termed natural, he entertains an idea on those subjects such as an artificer does of an automaton. From these few cases it may appear manifest what is meant by the interior natural and the exterior natural; and also what by sensuals being rejected, namely, not the rejection of the sensuals of sight, hearing, smell, taste, and touch, in the body, but the rejection of the conclusions thence formed concerning interior things.

5095. *Of the king of Egypt.*—This signifies which were subordinate to the interior natural, as appears from the representation of Pharaoh or the king of Egypt in this chapter, as denoting a new state of the natural, see n. 5079, 5080, consequently denoting the interior natural, for this was made new. What the interior natural is, and what the exterior, see just above, n. 5094. It may be expedient here briefly to shew the quality of the internal sense of the Word in the historical and in the prophetical parts. Where more persons than one are mentioned in the historical sense, as in the present case Joseph, Pharaoh, the prince of the body-guards, the butler, and the baker, in the internal sense they indeed signify various things, but only in one person. The reason of this is, that names signify things; as here Joseph represents the Lord as to the celestial spiritual from the rational, and also in the natural; Pharaoh represents Him as to the new state of the natural, or as to the interior natural; the butler and the baker represent Him as to those things which are of the external natural: such is the internal sense. In like manner in other places, as where mention is made of Abraham, Isaac, and Jacob, in the sense of the letter there are three persons spoken of, but in the supreme sense all three

represent the Lord; Abraham the Divine itself, Isaac the Divine intellectual, and Jacob His Divine natural. Also in the prophets, where on any occasion the relation consists of mere names, as of persons, kingdoms, or cities, yet those names together present and describe one thing in the internal sense. He who is not aware of this circumstance, may easily be led away by the sense of the letter into an idea of various things, whereby the idea of one thing may be dissipated.

5096. *Who were bound in the prison-house.*—This signifies which were among falsities, as appears from the signification of being bound in the prison-house, as denoting being among falsities, see n. 4958, 5037, 5038, 5085. Those who are in falsities, and still more those who are in evils, are said to be bound and in prison; not that they are in any bonds, but because they are not in freedom, those who are not in freedom being interiorly bound; for those who have confirmed themselves in falsity, are no longer in any freedom to choose and accept the truth, and those who have much confirmed themselves therein, are not even in freedom to see it, still less to acknowledge and believe it, for they are in the persuasion that falsity is truth, and truth falsity: so powerful is this persuasion, that it takes away all freedom of thinking anything else, consequently it holds the thought itself in bonds and as it were in a prison. This I had much opportunity of being convinced of experimentally from those in the other life who have been in a persuasion of falsity by confirmations in themselves: they are such that they do not at all admit truths, but bend or strike them back again, and this with an obstinacy proportioned to the degree of persuasion; especially when the falsity is from evil, or when evil has persuaded them. These are those who are meant in the Lord's parable in Matthew, where it is said, "Other seeds fell upon the hard way, and the birds came and devoured them" (xiii. 4). The seeds are truths Divine; a hard rock denotes persuasion; the birds are principles of falsity.
2 Those who are such, do not even know that they are in bonds or in a prison; for they are affected with their own falsity, and love it for the sake of the evil from which it springs: hence they imagine that they are in freedom; for whatever is of the affection or love appears to be free. But those who are not in confirmed falsity, that is, in the persuasion of falsity, easily admit truths, and see and choose them, and are affected with them, and afterwards see falsities as beneath themselves, and also how those, who are in the persuasion of falsity, are bound: they are in so much freedom, that by intuition and thought they can range as it were through the whole heaven to innumerable truths; but no one can be in this freedom unless he be in good; for by virtue of good he is in heaven, and by virtue of good in heaven truths become apparent.

5097. *And Joseph came to them in the morning.*—This signifies what is revealed and clear to the celestial of the spiritual, as appears (1) from the representation of Joseph, as denoting the celestial of the spiritual, see n. 4286, 4592, 4963; and (2) from the signification of the morning, as denoting a state of illustration, see n. 3458, thus what is revealed and clear. The reason why the morning has this signification, is, that all the times of the day, like all the times of the year, signify various states according to the variations of the light of heaven. The variations of the light of heaven are not variations like those of light in the world, every day and every year; but they are variations of intelligence and love: for the light of heaven is Divine intelligence from the Lord, which also shines before the eyes, and the heat of that light is the Lord's Divine love, which also is warm to the sense. It is that light which makes the intellectual of man, and that heat which makes his warm vital and voluntary of good. Morning in heaven is a state of illustration as to those things which are of good and truth: this state exists when it is acknowledged, and still more when it is perceived, that good is good and truth is truth. Perception is internal revelation. Hence the morning signifies what is revealed, and as in such case that becomes clear which was before obscure, therefore, hence also the morning signifies what is clear. Moreover, by morning in 2
the supreme sense is signified the Lord Himself, because the Lord is the Sun from which comes all light in heaven, and He is always in the rising, thus in the morning. He is also always rising with every one who receives the truth which is of faith, and the good which is of love; but He sets with every one who does not receive them. Not that the sun there sets, because, as we said, it is always in the rising; but that he who does not receive it, causes it as it were to set in himself. This may in some sort be compared with the vicissitudes which the sun of the world causes in respect to the inhabitants of the Earth; for neither does the sun set, because it always remains in its place, and is always shining thence; but it appears as if it set, because the Earth revolves about its axis once every day, and at the same time removes the inhabitant from the sun's aspect; see n. 5084, paragraph 1; thus also the setting is not in the sun, but in the removal of the inhabitant of the Earth from its light. This comparative illustrates, and because in even the minutest things of nature there is somewhat representative of the Lord's kingdom, it also instructs us, that the privation of the light of heaven, that is, of intelligence and wisdom, is not because the Lord, Who is the Sun of intelligence and wisdom, sets with any one, but because the inhabitant of His kingdom removes himself, that is, suffers himself to be led by hell, by which he is removed.

5098. *And saw them.*—This signifies perception, as appears from the signification of seeing, as denoting understanding and apperceiving, see n. 2150, 3764, 4567, 4723.

5099. *And behold they were disturbed.* This signifies that they were in a sad state, as appears without explanation.

5100. *And he asked the ministers, the stewards of Pharaoh.*—This signifies those sensuals, as appears from the signification of the ministers, the stewards of Pharaoh, as denoting the sensuals of each kind, namely, those which are subordinate to the intellectual part, and those which are subordinate to the voluntary part, see above, n. 5081.

5101. *Who were with him in the custody of his lord's house.*—This signifies which were rejected, as appears from the signification of being given into custody, thus of being in custody, as denoting being in a state of rejection, see also above, n. 5083.

5102. *Saying, Wherefore are your faces evil to-day?*—This signifies from what affection was the sadness? as appears from the signification of the faces, as denoting the interiors, see n. 358, 1999, 2434, 3527, 4066, 4796, 4797, thus as denoting the affections; for a man's interiors, from which come the thoughts, which are also interior things, are the affections; for these, since they are of the love, are of his life. It is well known that the affections are presented visibly in the face with those who are in innocence; and when the affections are so presented, so also are the thoughts in general, for these are the forms of the affections; hence the face considered in itself is a representative image of the interiors. All faces appear in this manner, and in no other, to the angels; for the angels do not see the faces of men in their material, but in their spiritual form; that is, in the form presented by the affections and consequent thoughts; these also are what constitute the real face with man, as may be known from this consideration, that the face deprived of them is a mere dead subject, and that it has life from them, and is pleasing according thereto. The sadness of the affection, or from what affection, is signified by his saying, "Wherefore are your faces evil to-day?"

5103. *And they said to him.*—This signifies perception concerning those things, as appears from the signification of saying, in the historicals of the Word, as denoting perception, as has been shewn in many preceding passages.

5104. *We have dreamed a dream.*—This signifies prediction, as appears from the signification of a dream, as denoting foresight, and hence prediction, see above, n. 5091.

5105. *And there is no interpreter of it.*—This signifies that no one knows what is in those things, as appears from the signification of an interpretation, as denoting an explanation of what it has in itself, see above, n. 5093, thus of what is in those things.

5106. *And Joseph said to them.*—This signifies the celestial

of the natural, as appears from the representation of Joseph, as denoting the celestial of the natural, see above, n. 5086.

5107. *Do not interpretations belong to God?*—This signifies that the Divine was in them, as appears from the signification of an interpretation, when it is predicated of dreams, as denoting that which is in them, see just above, n. 5105; the Divine is signified by God.

5108. *Tell me them, I pray.*—This signifies that it would be known, as appears from the signification of the expression, tell, I pray, as denoting that it would be known; as is also evident from what follows.

5109. Verses 9–13. *And the prince of the butlers told his dream to Joseph, and said to him, In my dream, and behold a vine was before me. And in the vine were three shoots, and it as it were budded; the flower thereof ascended, and the clusters thereof ripened [into] grapes. And Pharaoh's cup was in my hand, and I took the grapes, and squeezed them into Pharaoh's cup, and I gave the cup upon the palm of Pharaoh. And Joseph said to him, This is the interpretation thereof: The three shoots are three days. Yet within three days Pharaoh will lift up thy head, and will restore thee to thy office; and thou shalt give Pharaoh's cup into his hand, after the former manner, when thou wast his butler. And the prince of the butlers told his dream to Joseph,* signifies that the celestial of the spiritual apperceived the event concerning the things of the sensual subject to the intellectual part, which had been hitherto rejected: *and said to him,* signifies revelation from perception: *in my dream,* signifies prediction: *and behold, a vine was before me,* signifies the intellectual: *and in the vine were three shoots,* signifies the derivations thence even to the last: *and it as it were budded,* signifies the influx which produces re-birth: *the flower thereof ascended,* signifies the state near regeneration: *and the clusters thereof ripened [into] grapes,* signifies the conjunction of spiritual truth with celestial good: *and Pharaoh's cup was in my hand,* signifies the influx of the interior natural into the exterior, and the beginning of reception: *and I took the grapes, and squeezed them into Pharaoh's cup,* signifies the reciprocal influx into the goods from a spiritual origin there: *and I gave the cup upon the palm of Pharaoh,* signifies appropriation by the interior natural: *and Joseph said to him, This is the interpretation thereof,* signifies revelation from perception from the celestial in the natural, what it had in itself: *The three shoots are three days,* signifies derivations continued even to the last: *yet within three days,* signifies that then there would be a new [state]: *Pharaoh will lift up thy head,* signifies what is provided and thence concluded: *and will restore thee unto thy office,* signifies that the things of the sensual subject to the intellectual part would be reduced into order, that they may be in the last place: *and thou shall give Pharaoh's*

cup into his hand, signifies that hence they may serve the interior natural: *after the former manner*, signifies from the law of order: *when thou wast his butler*, signifies as is usual with sensuals of that kind.

5110. *And the prince of the butlers told his dream to Joseph.* —This signifies that the celestial of the spiritual apperceived the event concerning the things of the sensual subject to the intellectual part, which had hitherto been rejected, as appears (1) from the representation of Joseph, as denoting the celestial of the spiritual, see n. 4286, 4585, 4592, 4594, 4963; and (2) from the signification of a dream, as denoting foresight, and hence the event, see n. 5091, 5092, 5104, thus the event foreseen or apperceived; and (3) from the signification of the prince of the butlers, as denoting the sensual subject to the intellectual part in general, see n. 5077, 5082; that it was rejected, is meant by his being in custody, see n. 5083, 5101. From these considerations it is evident, that the above is the internal sense of those words. That Joseph also, who represented the celestial of the spiritual, apperceived the event, is
2 manifest from what follows. It is said the celestial of the spiritual, and thereby is meant the Lord; it may also be said abstractedly of Him, because He is the celestial itself and the spiritual itself, that is, good itself and truth itself; of which [principles] indeed a man cannot conceive abstractedly from person, since the natural is adjoined to the minutest things of his thought; nevertheless when we think that all that is in the Lord is Divine, and that the Divine is above all thought, and is altogether incomprehensible even to the angels, consequently if we then abstract that which is comprehensible, there remains the Very Esse and Existere, and this is the celestial itself and
3 the spiritual itself, that is, good itself and truth itself. Howbeit, since man is such that he is utterly incapable of forming an idea of thought concerning abstract [principles], unless he adjoins somewhat natural which had entered from the world through the sensuals (for without such a natural somewhat his thought perishes as in an abyss, and is dissipated), therefore, lest the Divine should perish with the man who is altogether immersed in corporeal and worldly things, and, in cases where it remained, should be defiled by an unclean idea, and together therewith everything celestial and spiritual which is from the Divine should suffer in like manner, it pleased Jehovah to present Himself actually such as He is, and such as He appears in heaven, namely, as a Divine Man, for everything of heaven conspires to the human form, as may be manifest from what was shewn at the close of the chapters concerning the correspondence of all things of man with the Grand Man, which is heaven. This Divine, or this of Jehovah in heaven, is the Lord from eternity: the Lord also took the same upon Him when He glorified or made

the Human in Himself Divine. This is also manifest from the form in which He appeared before Peter, James, and John, when He was transfigured (Matt. xvii. 1, 2); and also in which He occasionally appeared to the prophets. Hence now every one is able to think of the Divine itself as of a Man, and in this case of the Lord, in Whom is all the Divine, and a perfect trine; for in the Lord the Divine itself is the Father, that Divine in heaven is the Son, and the Divine thence proceeding is the Holy Spirit. That these are a one, as He Himself teaches, is hence manifest.

5111. *And said to him.*—This signifies revelation from perception, as appears from the signification of saying in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, thus also as denoting revelation, for this is internal perception, and is from perception.

5112. *In my dream.*—This signifies prediction, as appears from the signification of a dream, as denoting foresight, and prediction from foresight, see above, n. 5091, 5092, 5104.

5113. *And behold a vine was before me.*—This signifies the intellectual, as appears from the signification of a vine, as denoting the intellectual of the spiritual church, of which we shall speak presently. Since the butler signifies the sensual subject to the intellectual part, and we are here treating of the influx of the intellectual into the sensual subordinate thereto, therefore in the dream there appeared a vine with shoots, flower, clusters, and grapes, by which things influx and the re-birth of that sensual are described. It is to be noted, that in the Word, where the spiritual church is treated of, its intellectual is also treated of throughout, because it is the intellectual part which, with the man of that church, is regenerated and made a church. There are in general two churches, the celestial and the spiritual. The celestial church has place with the man who is capable of being regenerated or made a church as to the voluntary part; whereas the spiritual church has place with the man who, as we said, is capable of being regenerated only as to the intellectual part. The Most Ancient church, which was before the flood, was celestial, because with those who were of that church, there was somewhat entire in the voluntary part; but the Ancient church, which was after the flood, was spiritual, because with those who were of that church, there was not anything entire in the voluntary part, but in the intellectual part. Hence now it is, that in the Word, where the spiritual church is treated of, its intellectual is also in part treated of; but on this subject see n. 640, 641, 765, 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2124, 2256, 2669, 4328, 4493. That the intellectual part, with those who are of the spiritual church, is regenerated, may be manifest also from this consideration, that the man of that church has no perception of truth from good, as those had who were of the

celestial church; but he must first learn the truth which is of faith, and imbue his intellectual with it, and thereby from truth know what is good; and after he has thence known it, he is enabled to think it, next to will it, and at length to do it, and then a new will is formed with him by the Lord in the intellectual part. By this new will the spiritual man is elevated by the Lord into heaven, evil still remaining in his Own will; which will is then miraculously separated, by a superior force, whereby he is withheld from evil, and
3 kept in good. But the man of the celestial church was regenerated as to the voluntary part, by imbibing from infancy the good of charity; and when he had gained the perception thereof, he was led into the perception of love to the Lord; hence all the truths of faith appeared to him in the intellectual as in a mirror. The understanding and the will with him made altogether one mind; for it was perceived by the things in the understanding what was in the will; herein consisted the integrity of the first man (*homo*) who signified the celestial church.
4 That a vine denotes the intellectual of the spiritual church, is manifest from several passages in other parts of the Word, as in Jeremiah: "What hast thou to do with the way of Egypt that thou shouldst drink the waters of Sichor; or what hast thou to do with the way of Assyria that thou shouldst drink the waters of the river? But *I had planted thee a whole noble vine*, a seed of truth. How art thou turned unto Me *into the degenerate sprigs of a strange vine!*" (ii. 18, 21); speaking of Israel, who signified the spiritual church, see n. 3654, 4286. Egypt and the waters of Sichor denote the scientifics which pervert, n. 1164, 1165, 1186, 1462. Assyria and the waters of the river denote the reasoning from those scientifics against the good of life and the truth of faith, n. 119, 1186. A noble vine denotes the man of the spiritual church, who is called a vine from the intellectual. The degenerate sprigs of a strange vine denote the man of the perverted church.
5 In Ezekiel: "An enigma and a parable concerning the house of Israel. A great eagle took of the seed of the earth, and put it in a field of sowing: it grew, and became *a luxuriant vine*, low of stature, so that *its sprigs* had respect to it, and its roots were under it; thus it became *a vine*, which made *sprigs*, and sent forth *shoots* to the eagle. *This vine* applied its roots and sent forth *its sprigs* to the eagle, in a good field by many waters: it was planted to make a branch that it might be *a vine of magnificence*" (xvii. 2, 3, 5–8). An eagle denotes the rational, n. 3901. Seed of the earth denotes the truth of the church, n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373. Its being made into a luxuriant vine and a vine of magnificence, denotes into a spiritual church, which is called a vine from the wine thence produced,

which signifies spiritual good or the good of charity from which comes the truth of faith, implanted in the intellectual part. In the same prophet: "Thy mother, like *a vine* in thy 6
likeness, planted beside the waters, bearing fruit, and made full of branches by many waters; whence she had rods of strength for sceptres of those who have dominion; and she elevated herself in her stature above among the entwined branches, that she appeared in her height in the multitude of sprigs" (xix. 10, 11). Speaking also of Israel, who signified the spiritual church, which is compared to a vine for a reason like that above mentioned. In this passage are described the derivations thereof even to the last in the natural man, that is, to the scientifics from sensuals, which are the entwined branches, n. 2831. In Hosea: 7
"I will be as the dew unto *Israel:* his branches shall spread, and his honor shall be as of an olive, and his smell as of Lebanon. Those who dwell in his shadow shall return; they shall vivify the corn, and shall flourish as a *vine:* his memory shall be as the *wine of Lebanon.* Ephraim, what have I to do any more with idols?" (xiv. 6–9 [5–8]). Israel denotes the spiritual church, whose flourishing is compared to a vine, and its memory to the wine of Lebanon, from the good of faith implanted in the intellectual. Ephraim is the intellectual of the spiritual church, n. 3969. In Zechariah: "The remains of the people, the seed 8
of peace; *the vine shall give her fruit,* and the earth shall give provender, and the heavens shall give their dew" (viii. 11, 12). The remains of the people denote truths stored up by the Lord in the interior man, n. 468, 530, 560, 561, 660, 798, 1050, 1738, 1906, 2284; the seed of peace denotes good there; the vine, the intellectual. In Malachi: "I will rebuke him that taketh 9
away from you, that he may not corrupt for you the fruit of the earth; *and the vine in the field shall not be barren to you"* (iii. 11). A vine denotes the intellectual; the vine is said not to be barren, when the intellectual is not deprived of the truths and goods of faith; but on the other hand the vine is said to be empty, when there are falsities therein and consequent evils; as in Hosea, "*Israel is an empty vine;* he makes fruit like unto himself" (x. 1). In Moses: "He shall bind *unto the vine* his 10
ass colt, and *unto the noble vine* the son of his she-ass, after that he hath washed his raiment *in wine,* and his covering *in the blood of grapes"* (Gen. xlix. 11). The prophecy of Jacob, at that time Israel, concerning his twelve sons; in this passage concerning Judah, who represented the Lord, n. 3881. A vine denotes the intellectual of the spiritual church, and a noble vine denotes the intellectual of the celestial church. In David: 11
"Jehovah, Thou hast made *a vine* to come *out of Egypt;* Thou hast driven out the nations, and planted *it;* Thou hast purged before *it,* and madest *its* roots to be rooted, so that *it* filled the earth; the mountains were covered with the shadow *of it,* and

the cedars of God with its branches; thou hast sent forth *its shoots* even to the sea, and its little branches to Euphrates. The boar out of the wood tramples *it* down, and the wild beast of the fields devours *it*" (Psalm lxxx. 9–12, 14 [8–11, 13]). In the supreme sense the vine out of Egypt denotes the Lord; the glorification of His Human is described by it and its shoots. In the internal sense the vine in the above passage is the spiritual church, and the man of that church, such as he is when made new or regenerated by the Lord as to the intellectual and the voluntary: the boar in the wood is falsity, and the wild beast of the fields is evil, which destroy the church as to faith in the
12 Lord. In the Apocalypse: "The angel sent his sickle into the earth, and *vintaged the vine of the earth*, and cast it into the great wine-press of the anger of God. The wine-press was trodden without the city, and blood went forth from the wine-press even to the bridles of the horses" (xiv. 19, 20). Vintaging the vine of the earth denotes destroying the intellectual of the church; and as a vine signifies that intellectual, it is also said that blood went forth from the wine-press even to the bridles of the horses, for horses signify things intellectual, n. 2761, 2762, 3217. In Isaiah: "It shall come to pass in that day, every place shall be, in which there have been *a thousand vines* for a thousand of silver, it shall be for a place of briers and thorns" (vii. 23). Again: "the inhabitants of the earth shall be burnt up, and a rare man shall be left: the must shall mourn, and the *vine shall faint*" (xxiv. 6, 7). Again: "They beat themselves upon the teats on account of the fields of *new wine* (*merum*), on account of *the fruitful vine:* upon the land of my people cometh up the thorn and the brier" (xxxii. 12, 13). In these passages the subject treated of is the vastation of the spiritual church as to the good and truth of faith, thus as to the intellectual; for, as was said above, the truth and good of faith is in the intellectual part of the man of that church. Every one can see that a vine in that passage does not mean a vine, nor the earth the earth; but that they mean something of the church
13 answering thereto. Since in the genuine sense a vine signifies the good of the intellectual, and a fig-tree the good of the natural, or what is the same thing, a vine the good of the interior man, and a fig-tree the good of the exterior, therefore very frequently in the Word, where mention is made of the vine, the fig-tree is also mentioned: as in the following passages; In Jeremiah: "Consuming I will consume them; *there shall not be grapes on the vine, or figs on the fig-tree*, and the leaf shall fall off" (viii. 13). Again: "I will bring upon you a nation from afar, O house of Israel, which shall devour *thy vine and thy fig-tree*" (v. 15, 17). In Hosea: "I will lay waste *her vine and her fig-tree*" (ii. 12). In Joel: "A nation is come up upon the earth. He hath reduced *my vine* to wasteness, and *my fig-tree* to foam; baring he hath

made *it* bare, and hath cast *it* forth; *the sprigs thereof* are made white. *The vine* is dried up, and *the fig-tree* languisheth" (i. 6, 7, 12). Again: "Fear not, ye beasts of my fields; because the habitations of the wilderness are become herbous; because the tree hath produced its fruit, and *the fig-tree* and *the vine* shall give their strength" (ii. 22). In David: "He smote *their vine* and their *fig-tree*, and broke in pieces the tree of their border" (Psalm cv. 33). In Habakkuk: "*The fig-tree* shall not flourish, and there shall be no fruit on *the vines*" (iii. 17). In Micah: "Doctrine shall go forth out of Zion, and the Word of Jehovah out of Jerusalem. They shall sit *every one under his own vine* and *under his own fig-tree;* and none shall make them afraid" (iv. 2, 4). In Zechariah: "In that day ye shall cry, a man to his companion, *under the vine* and *under the fig-tree*" (iii. 10). In the first book of the Kings: "In the time of Solomon there was peace from all the passages round about; and Judah and Israel dwelt in confidence, *every one under his own vine and under his own fig-tree*" (iv. 4, 5 [24, 25]). That a fig-tree denotes the good of the natural or exterior man, see n. 217. That a vine denotes 14
the intellectual made new or regenerated by good from truth and by truth from good, is manifest from the Lord's words to the disciples, after He had instituted the Holy Supper, in Matthew: "I say unto you, that I will not drink henceforth *of this fruit of the vine*, until that day when I shall drink it new with you in My Father's kingdom" (xxvi. 29). Good from truth and truth from good, whereby the intellectual is made new, or the man is made spiritual, is signified by the fruit of the vine; the appropriation thereof is signified by drinking. That drinking denotes appropriating, and that it is predicated of truth, see n. 3168. That this is done fully only in the other life, is signified by "Until that day when I shall drink it new with you in My Father's kingdom." That the fruit of the vine does not mean must or wine, but somewhat heavenly of the Lord's kingdom, is very manifest. As the intellectual of the spiritual 15
man is made new and regenerated by truth, which is solely from the Lord, therefore the Lord compares Himself to a vine, and those who are implanted in the truth which is from Him, consequently who are implanted in Him, He compares to the branches, and the good which is thence derived, to the fruit, in John: "*I am the true Vine*, and My Father is *the Vine-dresser*. Every *branch* in Me that beareth not fruit, He taketh away; but every one that beareth fruit He pruneth, that it may bring forth more fruit. Abide in Me and I in you. As *the branch* cannot bear fruit of itself, except it abide *in the vine*, no more can ye, except ye abide in Me. *I am the vine, ye are the branches.* He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye cannot do anything. This is My commandment, That ye love one another, as I have loved you"

16 (xv. 1–5, 12). As a vine in the supreme sense signifies the Lord as to Divine truth, and hence in the internal sense the man of the spiritual church, therefore a vineyard signifies the spiritual church itself, n. 1069, 3220. As the Nazarite represented the celestial man, and the celestial man is regenerated by the good of love, but not by the truth of faith like the spiritual man, consequently he is regenerated not as to the intellectual but as to the voluntary, as may be seen above; therefore the Nazarite was forbidden *to eat anything which came forth from the vine*, thus *to drink wine*" (Numb. vi. 3, 4; Judges xiii. 14). From this circumstance also it is evident, that a vine signifies the intellectual of the spiritual man, as we have
17 already shewn. That the Nazarite represented the celestial man, see n. 3301. Hence also it may be seen, that it cannot at all be known why the Nazarite was forbidden everything which came forth from the vine, with many other circumstances concerning him, unless it be known what the vine signifies in a proper sense, also unless it be known that there are a celestial church and a spiritual church, and that the man of the celestial church is regenerated in a different manner from the man of the spiritual church; the former by seed implanted in the voluntary part, the latter by seed implanted in the intellectual part. Such arcana are stored up in the internal sense of the Word.

5114. *And in the vine were three shoots.*—This signifies the derivations thence even to the last, as appears (1) from the signification of a vine, as denoting the intellectual, spoken of just above, n. 5113; and (2) from the signification of three, as denoting what is complete and continuous even to the end, see n. 2788, 4495; and (3) from the signification of shoots, as denoting derivations; for when a vine denotes the intellectual, the shoots are derivations thence; and as three signify what is continuous even to the end, or from the first even to the last, three shoots signify the derivations from the intellectual even to the last, which is the sensual; for the first in order is the intellectual, and the last is the sensual. The intellectual in general is the visual of the internal man, which sees from the light of heaven, which is from the Lord, and all that it sees is spiritual and celestial; but the sensual in general is of the external man, in the present case the sensual of the sight, because this corresponds with and is subordinate to the intellectual; this sensual sees from the light of the world which is from the sun, and all that it sees is worldly,
2 corporeal, and terrestrial. In every man there are derivations from the intellectual, which is in the light of heaven, to the sensual, which is in the light of the world; unless this were the case, the sensual could not have any human life. Man's sensual has not life in consequence of seeing from the light of the world, for the light of the world has no life in it;

but in consequence of seeing from the light of heaven, for this has life in it: when this light falls with man into those things which are from the light of the world, it vivifies them, and causes him to see objects intellectually, thus as a man. Hence a man, from the scientifics which originated from the things which he had seen and heard in the world, consequently from those which had entered through the sensuals, has intelligence and wisdom, and from the latter he has civil, moral, and spiritual life. Derivations, specifically, are of such a sort with man, that 3
it is impossible to explain them in a few words: they are steps as of a ladder between the intellectual and the sensual; but no one can comprehend those steps, unless he knows how they are circumstanced, namely, that they are most distinct from each other, so much so, that the interior ones can exist and subsist without the exterior, but not the exterior without the interior; as, for example, a man's spirit can subsist without the material body, and also actually does subsist when by death it is separated from the body; a man's spirit is in an interior degree, and the body in an exterior. The case is similar with a man's spirit after death; if he is among the blessed, he is in the last degree there when in the first heaven, in the interior degree when in the second, and in the inmost when in the third; and when he is in this, he is then at the same time in the rest, but these are quiescent with him, almost as the corporeal is quiescent with a man in sleep, but with this difference, that the interiors with the angels are then in the highest wakefulness. Man therefore has as many distinct degrees as there are heavens, besides the last, which is the body with its sensuals. From these considerations it may in some 4
measure appear manifest how the case is with the derivations from first to last, or from the intellectual to the sensual. The life of man, which is from the Divine of the Lord, passes through these degrees from the inmost to the last, and is everywhere derived, and becomes more and more general, and in the last most general. The derivations in the lower degrees are only compositions, or more properly conformations of the singulars and particulars of the higher degrees successively, with an addition of such things from purer nature, and afterwards from grosser, as may serve for containing vessels; when these vessels are dissolved, the singulars and particulars of the interior degrees, which had been conformed therein, return to the next higher degree. And as with man there is a connection with the Divine, and his inmost is such that he can receive the Divine, and not only receive it, but also appropriate it to himself by acknowledgment and affection, thus by reciprocation,—therefore man, since he is thus implanted in the Divine, can never die; for he is in what is eternal and infinite, not only by influx thence, but also by reception. Hence 5

it may be seen, how unlearnedly and frivolously those think concerning man, who compare him to the brute animals, and believe that he will not live after death any more than they, not considering that with the brute animals there is no reception, and no reciprocal appropriation of, and consequent conjunction with, the Divine, by any acknowledgment and affection; and not considering that, since their state is such, the recipient forms of their life must necessarily be dissipated; for with them the influx passes through their organical forms even into the world, and there terminates and vanishes, and never returns.

5115. *And it as it were budded.*—This signifies the influx which produces the re-birth, as appears from the signification of budding, or producing leaves and afterwards flowers, as denoting the first state of the re-birth. The reason why it denotes influx is, that when a man is in the act of being re-born, spiritual life flows in into him, like life by heat from the sun into a tree, when it is in the act of budding. He that is born a man, in the Word throughout is compared to the subjects of the vegetable kingdom, especially to trees, because the whole vegetable kingdom, and also the animal kingdom, represents such things as are with man, consequently such as are in the Lord's kingdom. For a man is a heaven in the least form, as may appear evident from what has been shewn at the close of the chapters concerning the correspondence of man with the Grand Man, or heaven. Hence also the Ancients called man a microcosm, or little world; they might have called him likewise a little heaven, if they had been better acquainted with the state of heaven. That universal nature is a theatre representative of the Lord's kingdom, see n. 2758, 3483, 4939. The man who is born anew, that is, who is regenerated by the Lord, is especially called a heaven; for in this case he is implanted in good and truth Divine which is from the Lord, consequently he is implanted in heaven; for the man who is re-born, in like manner as a tree, begins from seed; wherefore in the Word seed signifies the truth which is from good: also in like manner as a tree, he first produces leaves, next flowers, and finally fruit: for he first produces such things as are of intelligence, which also in the Word are signified by leaves, next such things as are of wisdom, which are signified by flowers, and finally such things as are of life, namely, the goods of love and charity in act, which in the Word are signified by fruits. Such is the representative similitude between the fruit-bearing tree and the man who is regenerated, that from a tree we may learn how the case is with regeneration, if we previously know something concerning spiritual good and truth. Hence it may appear manifest, that in this dream by the vine is representatively described the full process of the re-birth of man as to the sensual subject to the intellectual; first by the

three shoots, then by the budding, next by the flower, afterwards by the ripening of the clusters into grapes, and finally by his squeezing them into Pharaoh's cup, and giving it to him. The dreams also, which flow in through heaven from the Lord, 3
never appear otherwise than according to representatives. He therefore who does not know what this thing or that in nature represents, and still more he who is altogether ignorant that anything is representative, cannot believe but that they are only comparisons, such as every one uses in common discourse. They are also comparisons, but such as correspond, and are hence actually presented in the world of spirits, when the angels, who are in the interior heaven, are in conversation respecting the spiritual and celestial things of the Lord's kingdom. Concerning dreams, see n. 1122, 1975–1981.

5116. *And the flower thereof ascended.*—This signifies the state near regeneration, as appears from the signification of the flower which buds forth from the tree before the fruit, as denoting the state before regeneration. The budding and fructification of a tree represent, as was said just above, n. 5115, the re-birth of man; the growing green from the leaves represents the first state, the blossoming the second, or the next before regeneration, and the fructification the third, which is the state itself of the regenerate. Hence it is that leaves signify the things of intelligence, or the truths of faith, n. 885; for these are the first things of the re-birth or regeneration; but the flowers are the things of wisdom, or the goods of faith, because these next precede the re-birth or regeneration, and the fruits the things of life, or the works of charity, as these are subsequent and constitute the state itself of the regenerate. Such things exist in the vegetable kingdom from the influx of 2
the spiritual world: this, however, cannot at all be believed by those who attribute all things to nature, and nothing to the Divine; whereas those who attribute all things to the Divine, and nothing to nature, are permitted to see, not only that even the minutest things are from the Divine, but also that they correspond, and in consequence of corresponding that they are representative; and finally they are permitted to see, that universal nature is a theatre representative of the Lord's kingdom; thus that the Divine is in the minutest things thereof, insomuch that it is also a representation of the eternal and the infinite,—of the eternal from propagation to eternity; of the infinite from a multiplication of seeds to infinity. Such tendencies (*conatus*) could never have existed in the minutest things in the vegetable kingdom, unless the Divine continually flowed in; for from influx comes conatus, from conatus energy, and from energy effect. Those who attribute all things to nature say, that such things were implanted in fruits and seeds in the first creation, and that in consequence of the energy thence received they are

afterwards carried of themselves to such operations; but they do not consider, that subsistence is perpetual existence, or what is similar, that propagation is perpetual creation: neither do they consider that the effect is the continuation of the cause, and that when the cause ceases the effect also ceases, and hence that every effect, without a continual influx of the cause, instantly perishes: they also do not consider, that what is unconnected with the first of all, consequently with the Divine, in an instant falls into nothing; for what is prior must be in what is posterior, in order that what is posterior may have any
4 being. If those who attribute all things to nature, and little or nothing to the Divine, considered these things, they might be enabled also to acknowledge, that all things in general and in particular in nature represent such things as are in the spiritual world, consequently such as are in the Lord's kingdom, where the Divine of the Lord is proximately represented; hence we said, there is an influx from the spiritual world, but we thereby mean that the influx is through the spiritual world from the Divine of the Lord. The reason why natural men do not consider such things is, that they are unwilling to acknowledge them; for they are immersed in terrestrial and corporeal things, and hence are in the life of the loves of self and of the world, consequently they are in an altogether inverted order in respect to the things of the spiritual world or heaven; and it is impossible to see such things from an inverted state; for they see the things which are below as things above, and the things which are above as things below; wherefore all such in the other life, when they are seen in the light of heaven, appear with their head downwards and their feet upwards.
5 Does any of them, when he sees the trees and other plants in blossom, consider that it is as it were the manifestation of their gladness, in consequence of their producing fruits or seeds? They see that flowers precede, and are continued even till they have the beginnings of fruit or seed in their bosom, and so convey their juice thereinto. If they knew, or rather if they were willing to know, anything concerning the re-birth or regeneration of man, they would also, from the likeness, see in those flowers a representative of the state of man before regeneration, namely, that at that time he in like manner blossoms from the good of intelligence and wisdom, that is, is in interior gladness and beauty, because he is then in the endeavour to implant the goods of intelligence and wisdom in the life, that is, to produce fruits. That that state is such, cannot be known by them, because the nature of the interior gladness and beauty, which are represented, is not at all known by those who are only in the gladnesses of the love of the world and in the delights of the love of self: those gladnesses and delights cause the above things to appear joyless and undelightful to such a

degree, that they hold them in aversion; and when they hold them in aversion, they also reject them as trifling, or of no value, consequently they deny them, and at the same time deny that there is anything spiritual and celestial: hence arises the insanity of the present age, which is believed to be wisdom.

5117. *And the clusters thereof ripened* [*into*] *grapes.*—This signifies the conjunction of spiritual truth with celestial good, as appears (1) from the signification of ripening, as denoting the progress of the re-birth or regeneration even to the conjunction of truth with good, thus as denoting conjunction; and (2) from the signification of clusters, as denoting the truth of spiritual good, and (3) of grapes, as denoting the good of celestial truth, in the present case both in the sensual which is represented by the butler. The conjunction thereof in the sensual is similar in its circumstances to the ripening of clusters into grapes: for in the re-birth or regeneration all truth tends to conjunction with good; truth does not receive life, consequently is not fructified, before such conjunction. This is represented in the fruits of trees when they ripen: in unripe fruits, which are here the clusters, is represented the state when truth still predominates; but in the ripe fruits, which are here the grapes, the state when good has the predominance: the predominance of good is also represented in the flavour and sweetness which are perceived in ripe grapes. But concerning the conjunction of truth with good in the sensual subject to the intellectual part, further particulars cannot be given, they being of too mysterious a nature to be comprehended; therefore it is needful that they be preceded by Knowledges concerning the state of the celestial of the spiritual, and concerning this sensual, also concerning the state of the natural in which that conjunction exists. Grapes signify the good of the spiritual 2
man, thus charity, as may appear manifest from several passages in the Word, as in Isaiah: "My beloved had *a vineyard* in the horn of a son of oil. He expected *that it would bring forth grapes*, but it brought forth *wild grapes*" (v. 1, 2, 4). A vineyard denotes the spiritual church; he expected that it would bring forth grapes denotes the goods of charity; but it brought forth wild grapes denotes the evils of hatred and revenge. Again: "Thus saith Jehovah, As *the must* is found 3
in the cluster, and he saith, Spoil it not, because a blessing is in it" (lxv. 8). The must in the cluster denotes truth from good in the natural. In Jeremiah: "Gathering I will gather 4
them, saith Jehovah; *there are no grapes in the vine*, and no figs in the fig-tree" (viii. 13). No grapes in the vine denotes that there was no interior or rational good; no figs in the fig-tree denotes that there was no exterior or natural good; for a vine is the intellectual, as was shewn just above, n. 5113, and when the conjunction of truth and good is therein, a vine is

the rational, for the rational is from that conjunction That a fig denotes the good of the natural or exterior man, see n. 217. In Hosea: "I have found Israel *like grapes in the wilderness;* I have seen your fathers like the first in the fig in its beginning" (ix. 10). Grapes in the wilderness denote rational good not yet made spiritual; the first in the fig denotes natural good in like manner: Israel denotes the Ancient spiritual church in its beginning: fathers in this and other passages are not the sons of Jacob, but those with whom the Ancient church was first established. In Micah: "There is no *cluster* to eat; my soul desired the first. The holy one hath perished from the earth, and there is not an upright one among man (*homo*)" (vii. 1, 2). The cluster to eat denotes the good of charity in its beginning; the first denotes the truth of faith also at that time. In Amos: "Behold the days come, that the plowman shall reach to the reaper, and *the treader of the grapes* to him that draweth forth the seed: [the mountains shall drop must, and the hills shall melt;] and I will bring back the captivity of my people, that they may build the waste cities, and may sit and *plant vineyards*, and *drink the wine thereof*, and may *make clusters*, and eat the fruit thereof" (ix. 13, 14). The subject here treated of is the establishment of a spiritual church, which is thus described; the conjunction of spiritual good with its truth, by the plowman reaching to the reaper, and the conjunction of spiritual truth with its good, by the treader of the grapes reaching to him that draweth forth the seed: the goods of love and charity thence derived are signified by, the mountains shall drop must, and the hills shall melt; bringing back the captivity of the people denotes delivering from falsities; building the waste cities denotes rectifying the falsified doctrinals of truth; sitting and planting vineyards denotes cultivating the things of the spiritual church; drinking the wine thereof denotes appropriating the truths of that church which are [the truths] of charity; and making clusters and eating the fruit thereof denotes appropriating the goods thence derived. Every one may see that building cities, planting vineyards, drinking wine, making clusters and eating the fruit thereof, are merely natural things; and that unless they contained a spiritual sense, there would be nothing Divine therein. In Moses: "He hath washed his raiment *in wine*, and his covering *in the blood of grapes*" (Genesis xlix. 11), speaking of the Lord. Here wine denotes spiritual good from the Divine love, and the blood of grapes denotes celestial good thence derived. Again: "Butter of the herd, and milk of the flock, with the fat of lambs and of the rams the sons of Bashan, and of goats with the fat of kidneys of wheat; and thou drinkest *the blood of the grape*, new wine (*merum*)" (Deut. xxxii. 14); speaking of the Ancient church, whereof the

goods of love and charity are thus described. Each expression signifies some good in particular; the blood of the grape signifies spiritual celestial good, which is the name given to the Divine in heaven proceeding from the Lord: wine is called the blood of grapes, since both signify the holy truth proceeding from the Lord; wine, however, is predicated of the spiritual church, and blood of the celestial church; and this being the case, wine was enjoined in the Holy Supper. Again: "*Their vine is of the* 10
vine of Sodom, and of the fields of Gomorrah; *the grapes thereof are grapes of gall, clusters of bitternesses to them*" (Deut. xxxii. 32), speaking of the Jewish church. Their vine being of the vine of Sodom and of the fields of Gomorrah, denotes that the intellectual part was obsessed by falsities derived from infernal love; their grapes being grapes of gall and clusters of bitternesses to them, denotes that the case was similar with the voluntary therein; for a grape, since in a good sense it signifies charity, is predicated of the voluntary, but of the voluntary in the intellectual part, so also in the opposite sense; for all truth is of the understanding, and all good of the will. In the 11
Apocalypse: "The angel said, Send a sharp sickle, and *vintage the clusters of the earth;* for *the grapes thereof are ripe*" (xiv. 18). Vintaging the clusters of the earth, denotes destroying all things of charity. In Matthew: "Ye shall know them by 12
their fruits; *do they gather grapes from thorns,* and figs from thistles?" (vii. 16). And in Luke: "Every tree is known by its Own fruit; for they do not gather figs from thorns, *neither from a bramble do they vintage the grape*" (vi. 44). As the subject treated of in these passages is charity towards the neighbor, therefore it is said that they should be known by their fruits, which are the goods of charity: the internal goods of charity are grapes, and the external are figs. The law was 13
enacted in the Jewish Church, "When thou comest into the vineyard of thy companion, thou shalt eat *grapes* according to thy soul, to thy satisfying; but thou shalt not put any into thy vessel" (Deut. xxiii. 25 [24]). This involves that every one associating with others, who are of a different doctrine and religion, may learn and accept their goods of charity, but not imbibe them and conjoin them to his own truths. A vineyard, as it denotes the church, denotes where there is doctrine or religion: grapes denote the goods of charity; a vessel denotes the truth of the church.

5118. *And Pharaoh's cup was in my hand.*—This signifies the influx of the interior natural into the exterior, and the beginning of reception, as appears (1) from the representation of Pharaoh, as denoting the interior natural, see above, n. 5080, 5095; and (2) from the representation of the butler, as denoting the exterior natural, see n. 5077, 5082; in my hand, denotes with him; and (3) from the signification of a cup, as

denoting that which contains, and also at the same time that which is contained; see the following, n. 5120. Hence, and from the series of things in the internal sense, "Pharaoh's cup was in my hand" signifies the influx of the interior natural into the exterior, and the beginning of reception in the latter. It has been shewn above, that the interior natural is that which communicates with the rational, and into which the rational flows, and the exterior natural is that which communicates with sensuals, or through sensuals with the world, thus into which the world flows. There is a continual influx from the Lord through the rational into the interior natural, and through this into the exterior; but the things which flow in are changed and turned according to the reception. With the unregenerate, goods are there turned into evils, and truths into falsities; but with the regenerate, goods and truths are there presented as in a mirror; for the natural is like a face representative of the spiritual things of the internal man, and that face becomes representative when the exteriors correspond to the interiors. Hence it may in some sort appear what is meant by the influx of the interior natural into the exterior, and the beginning of reception therein.

5119. *And I took the grapes and squeezed them into Pharaoh's cup.*—This signifies the reciprocal influx into the goods from a spiritual origin there, as appears (1) from the signification of grapes, as denoting the goods of charity, see just above, n. 5117, thus goods from a spiritual origin, for all the goods of genuine charity are from that origin; and (2) from the signification of squeezing them into Pharaoh's cup, as denoting reciprocal influx. By reciprocal influx we do not mean that the exterior natural inflows into the interior, because this is impossible; for exteriors cannot flow into interiors, or what is the same thing, lower or posterior things into higher and prior; but the rational calls forth the things which are in the interior natural, and through this the things which are in the exterior; not that the very things themselves which are therein are called forth, but the things which are thence concluded or as it were extracted. Such is the nature of reciprocal influx. It appears as if the things which are in the world flow in through the sensuals towards the interiors; but this is a fallacy of sense; there is an influx of interiors into exteriors, and by that influx there is apperception. On these subjects I have occasionally conversed with spirits; and it was shewn me by living experiences, that the interior man sees and observes in the exterior what takes place outside of it, and that the sensual has life only from this source, or that the faculty of feeling, and sensation [itself], is only from this source. The above-mentioned fallacy, however, is such and so great, that it cannot at all be dissipated by the natural man, and not even by the

rational, unless he be able to think abstractedly from the sensual. These observations are made in order that it may be known what is meant by reciprocal influx.

5120. *And I gave the cup upon the palm of Pharaoh.*—This signifies appropriation by the interior natural, as appears (1) from the signification of giving the cup, thus wine to drink, as denoting appropriating; that drinking denotes the appropriation of truth, see n. 3168; and (2) from the representation of Pharaoh, as denoting the interior natural, see n. 5080, 5095, 5118. The subject here treated of, as is manifest from what precedes, is the regeneration of the sensual subject to the intellectual part of the interior man, which is signified by the butler, consequently the influx of truth and good, and its reception in the exterior natural. But as these things are far removed from the apprehension of those who have not any distinct idea of the rational and the natural, nor of influx, therefore a further explanation is omitted. Moreover, in the Word, 2
frequent mention is made of a cup (*scyphus seu poculum aut calix*), and thereby is signified in the genuine sense, spiritual truth, that is, the truth of faith which is from the good of charity, the same as by wine; and in the opposite sense falsity whence comes evil, and also falsity from evil. The reason why a cup signifies the same as wine is, that a cup is what contains, and wine is what is contained, and hence they constitute a one, and thus the one is meant by the other. That a cup has this signification in the Word, is manifest from the following passages: In David: "Jehovah, Thou wilt set in order before 3
me a table in the presence of mine enemies, and wilt make my head fat with oil; *my cup will abound*" (Psalm xxiii. 5). Setting in order a table and making the head fat with oil, denote being gifted with the good of charity and love; my cup will abound, denotes that the natural will be filled with spiritual truth and good thence. Again: "What shall I render to Jehovah? I will take the *cup of salvations*, and will call upon the name of Jehovah" (Psalm cxvi. 12, 13). Taking the cup of salvations denotes the appropriation of the goods of faith. In Mark: "Whosoever *shall give you to drink a cup of water* in 4
My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (ix. 41). Giving a cup of water to drink in My name, denotes instructing in the truths of faith from a small amount of charity. In Matthew: "Presently 5
taking the cup, and giving thanks, He gave it to them, saying, Drink ye all of this; for this is My blood, that of the New Testament" (xxvi. 27, 28; Mark xiv. 23, 24; Luke xxii. 20). It is said the cup, and not the wine, because wine is predicated of the spiritual church, and blood of the celestial church, although each signifies the holy truth proceeding from the Lord; in the spiritual church it is the holy [principle] of faith from

charity towards the neighbor, whereas in the celestial church it is the holy [principle] of charity from love to the Lord. The spiritual church is distinguished from the celestial in this, that the former is principled in charity towards the neighbor, and the latter in love to the Lord; and the Holy Supper was instituted that it might represent and signify the Lord's love towards the whole human race, and the reciprocal love of man
6 towards Him. Since a cup (*poculum seu scyphus*) signifies that which contained, and wine that which was contained, consequently a cup (*poculum*) signifies man's external, and wine his internal, therefore the Lord said, "Woe unto you, scribes and Pharisees, hypocrites; because ye cleanse *the outside of the cup* and platter, but the interiors are full of rapine and intemperance. Thou blind Pharisee, cleanse first *the inside of the cup* and platter, and *the outside* will also become clean" (Matt. xxiii. 25, 26; Luke xi. 39). In the internal sense, a cup here also means the truth of faith; cultivating this without the good thereof is cleansing the outside of the cup, and especially when the interiors are full of hypocrisy, deceit, hatred, revenge, and cruelty; for in such case the truth of faith is only in the external man, and nothing at all thereof in the internal; and cultivating and imbibing the good of faith causes truths to be conjoined to good in the interior man, in which case even fallacies are accepted for truths, which is signified by cleansing first the inside of the cup,
7 and the outside also becoming clean. In like manner, in Mark: "There are many other things which the Pharisees and the Jews have received to hold, *the washings of cups and pots*, and brazen vessels and beds. Forsaking the commandment of God, ye hold the tradition of men (*homo*), the *washing of pots and cups*, many other like things ye do. Ye reject the commandment of God, that ye may keep your own tradition" (vii. 4, 8, 9).
8 That a cup in the opposite sense signifies falsity from which is evil, also falsity which is from evil, is manifest from the following passages: In Jeremiah: "Thus said Jehovah the God of Israel to me, *Take this cup of the wine of anger* out of My hand, and cause all nations to whom I send thee *to drink* it, that they may drink and stagger, and be insane by reason of the sword which I will send among them: therefore I took *the cup* out of the hand of Jehovah, and caused all the nations to drink to whom Jehovah sent me" (xxv. 15–17, 28). The cup of the wine of anger denotes falsity from which is evil. The reason why falsity from which is evil is signified, is, that, as wine intoxicates and makes insane, so does falsity; spiritual intoxication being nothing but insanity induced by reasonings concerning what is to be believed, when nothing is believed which is not comprehended; hence come falsities, and from falsities evils, see n. 1072; wherefore it is said, that they may drink and stagger, and be insane

by reason of the sword which I will send: the sword is falsity combating against truth, see n. 2799, 4499. In the 9
Book of Lamentations: "Rejoice and be glad, O daughter of Edom, dwelling in the land of Uz; *even to thee shall the cup pass;* thou shalt be intoxicated and shalt be uncovered" (iv. 21). Being intoxicated from the cup denotes being insane from falsities; being uncovered, or being stripped naked without shame, denotes the evil thence derived, see n. 213, 214. In Ezekiel: "In the way of thy sister hast thou walked; 10
therefore I will give her cup into thy hand. Thus saith the Lord Jehovih, *the cup of thy sister thou shalt drink*, deep and wide; thou shalt be for laughter and mockery: ample to contain, thou shalt be filled with intoxication and grief, *with the cup* of devastation and desolation; *the cup of thy sister* Samaria thou shalt both drink and squeeze out, and shalt break in pieces the sherds thereof" (xxiii. 31–34), speaking of Jerusalem, whereby is signified the spiritual of the celestial church. The cup in this passage denotes falsity from evil; and as this vastates or destroys the church, it is called the cup of devastation and desolation. In Isaiah: "Awake, awake, arise, O Jerusalem, who hast drunk from the hand of Jehovah the *cup of His anger;* the dregs *of the cup of trembling* hast thou drunk" (li. 17). And in Habakkuk: "Drink also thou, that thy foreskin may be uncovered: there shall come round to thee *the cup of the right hand of Jehovah*, that shameful vomiting may be upon thy glory" (ii. 16). In David: "*A cup is in the hand of Jehovah;* and He hath mixed with wine, He hath filled it with mixture, and hath poured out thence; but they shall suck out the dregs thereof, all the wicked of the earth shall drink" (Psalm lxxv. 9 [8]). A cup also in 11
these passages denotes insanity from falsities and the evils thence derived; it is called the cup of the anger of Jehovah, and also of the right hand of Jehovah, because the Jewish nation, like the common people, believed evils, and the punishments of evils and falsities, to come from no other source than from Jehovah; whereas they are from the man and from the infernal crew attendant upon him. From the appearance and the faith grounded therein, such a mode of expression is frequently adopted; but the internal sense teaches how it is to be understood, and what is to be believed. On this subject see n. 245, 592, 696, 1093, 1683, 1874, 1875, 2335, 2447, 3605, 3607, 3614. Since a cup and wine in the opposite sense 12
signify falsities from which evils arise, and also falsities from evils, therefore hence also a cup signifies temptation, because this takes place when falsity fights against truth, and hence evil against good. A cup is used to express and describe temptation in this passage: "Jesus prayed, saying, If Thou art willing, let *this cup* pass from Me: nevertheless not My will but

Thine be done" (Luke xxii. 42; Matt. xxvi. 39, 42, 44; Mark xiv. 36). A cup in this passage denotes temptation. In like manner in John: "Jesus said to Peter, Put thy sword into the sheath: *the cup* which My Father hath given Me, shall I not drink it?" (xviii. 11): and also in Mark: "Jesus said unto James and John, Ye know not what ye ask: *are ye able to drink of the cup which I drink of,* and to be baptized with the baptism which I am baptized with? They said, We are able. But Jesus said unto them, *Ye shall indeed drink of the cup which I drink of,* and with the baptism with which I am baptized, shall ye be baptized" (x. 38, 39; Matt. xx. 22, 23). Hence it is evident that a cup denotes temptation, because temptation exists through evils combating by falsities against goods and truths: for baptism signifies regeneration, and this is effected by spiritual combats; hence baptism at the same
13 time signifies temptation. A cup in the directly opposite sense signifies falsity from evil with those who are profane, that is, who inwardly are in the contraries to charity, and outwardly assume appearances of holiness: in this sense it is used in Jeremiah: "Babel is *a cup of gold* in the hand of Jehovah, intoxicating the whole earth: all the nations have drunk of *her wine;* therefore the nations are insane" (li. 7). Babel denotes those who are in a holy external and inwardly in what is profane, n. 1182, 1326; falsity, which they veil with sanctity, is the cup of gold; intoxicating the whole earth denotes that they lead those who are of the church, which is the earth, into errors and insanities: the profane things which they hide under external sanctity are, that they aim at nothing less than to be the greatest and wealthiest of all, and to be worshipped as gods, the possessors of heaven and earth, by thus having dominion over the souls and bodies of men, and this by the Divine and holy things to which they make pretence; hence as to the external man they appear as angels,
14 but as to the internal they are devils. In like manner concerning Babel in the Apocalypse: "There was a woman clothed in crimson and scarlet, and decked with gold, and precious stones, and pearls, *having a golden cup in her hand,* full of the abominations and uncleanness of her whoredom" (xvii. 4). Again: "Babylon the great is fallen, is fallen, and is made a habitation of demons; because she hath made all nations drink *of the wine of the fury* of her whoredom, and the kings of the earth have committed whoredom with her. I heard a voice from heaven, saying, Render unto her as she has rendered unto you: *in the cup,* in which she mixed, mix to her double" (xviii. 2–4, 6). Again: "The great city was made into three parts, and the cities of the nations fell together: the memory of Babylon the great was presented before God, *to give unto her the cup of the fury of the anger of God*" (xvi. 19). Again: "The third

angel said with a great voice, If any one worship the beast and his image, *he shall drink of the wine of the anger of God mixed with new wine* (*merum*) *in the cup of His anger, and shall be tortured with fire and brimstone*" (xiv. 9, 10).

5121. *And Joseph said to him, This is the interpretation thereof.*—This signifies revelation from perception from the celestial in the natural, what it had in itself, as appears (1) from the signification of saying in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, in the present case as denoting revelation from perception, because the subject treated of is a dream and its interpretation; all revelation is either from speech with the angels through whom the Lord speaks, or from perception, of which we shall treat presently; and (2) from the representation of Joseph, as denoting the celestial in the natural, see above, n. 5086, 5087, 5106; and (3) from the signification of interpretation, as denoting what it had in itself, see also above, n. 5093, 5105, 5107. Hence it is evident, that by "Joseph said to him, This is the interpretation thereof," is signified revelation from perception from the celestial in the natural, what it had in itself. In regard to revela- 2
tions being either from perception, or from speech with the angels through whom the Lord speaks, it is to be noted, that those who are in good and thence in truth, especially those who are in the good of love to the Lord, have revelation from perception; whereas those who are not in good and thence in truth, may indeed have revelations, yet not from perception, but by a living voice heard in them, thus by angels from the Lord: this latter revelation is external, whereas the former is internal. The angels, especially the celestial, have revelation from perception, so also had the men of the Most Ancient church, and some also of the Ancient church, but hardly any one at the present day; whereas very many, even those who have not been in good, have had revelations from speech without perception, and also by visions or dreams. Such were most of 3
the revelations of the prophets in the Jewish church; they heard a voice, they saw a vision, and they dreamed a dream; but as they had no perception, they were merely verbal or visual revelations, without any perception of what they signified; for genuine perception exists through heaven from the Lord, and affects the intellectual spiritually, and leads it perceptibly to think as the thing really is, with an internal assent, the source of which it is ignorant of. It supposes that it is in it, and that it flows from the connection of things; whereas it is a dictate through heaven from the Lord, flowing into the interiors of the thought, concerning such things as are above the natural and sensual, that is, concerning such things as are of the spiritual world, or of heaven. Hence it may be

manifest, what is meant by revelation from perception. But the revelation from perception, which the Lord had, Who is here represented by Joseph, and which is here treated of in the internal sense, was from the Divine in Himself, thus was from Himself.

5122. *The three shoots are three days.*—This signifies derivations continued even to the last, as appears (1) from the signification of three, as denoting one period and its continuance from beginning to end, see n. 2788, 4495; and (2) from the signification of shoots, as denoting derivations, see n. 5114; and (3) from the signification of days, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850. Hence it follows, that by "the three shoots are three days" is signified the state of the re-birth of this sensual, which is represented by the butler, from first to last, its successive derivations
2 being signified by shoots. The states of the re-birth of every sensual, and of everything in the natural, and also in the rational, have their progressions from beginning to end; and when they come to the end, they then commence from a kind of new beginning, namely, from that end to which they tended in the former state, to a further end, and so forth; and at length the order is inverted, and what was last becomes first: as while a man is regenerating both as to the rational and the natural, the periods of the first state are from the truths which are of faith to the goods which are of charity; and at that time the truths of faith apparently act the first part, and the goods of charity the second, for the truths of faith look to the good of charity as an end; these periods continue until the man is regenerated. Afterwards charity, which was the end, becomes the beginning, and from it new states commence, which proceed both towards more interior things, and also towards exterior, —towards interior things to love to the Lord, and towards exterior to the truths of faith, and further to natural truths, and also to sensual truths, which are then successively reduced to correspondence with the goods of charity and love in the ra-
3 tional, and thus into heavenly order. These are the things which are meant by progressions and derivations continued even to the last. Such progressions and derivations are perpetual with the man who is regenerating, from his infancy even to the last moment of his life in the world, and also afterwards even to eternity; and yet he can never be so far regenerated, as that in any measure he may be said to be perfect; for there are things innumerable, yea, indefinite in number, which are to be regenerated, both in the rational and in the natural, and every one of them has an indefinite number of shoots, that is, progressions and derivations towards things interior and things exterior. Man is altogether ignorant of this; but the Lord knows all things, and provides for them every moment: if He were to

intermit [His providence] for the smallest instant of time, all the progressions would be disturbed; for what is prior looks to what follows in a continual series, and produces serieses of consequences to eternity. Hence it is evident, that the Divine foresight and providence are in the veriest singulars; and unless this were the case, or if it were only universal, the human race would perish.

5123. *Yet within three days.*—This signifies that there would then be a new state, as appears (1) from the signification of three, as denoting what is continued even to the end, thus also what is complete, see n. 2788, 4495; and (2) from the signification of days, as denoting states, see above, n. 5122. Hence it is evident, that three days signify a complete state; consequently within three days, or after three days, denotes a new state, n. 4901; for after a complete state a new one begins.

5124. *Pharaoh will lift up thy head.*—This signifies what is provided, and hence what is concluded, as appears from the signification of lifting up the head, as denoting concluding, and in the supreme sense providing; for the Divine conclusion and the execution of a thing concluded, is Providence. Lifting up the head was a customary form of judgment among the Ancients, when the bound, or those who were in prison, were judged either to life or death; when to life, it was expressed by lifting up the head, as in the 2nd book of the Kings: "Evil-merodach, king of Babel, in the year in which he was made king, *lifted up the head of Jehoiakin*, king of Judah, *out of the prison-house*, and spoke good with him, and set his throne above the throne of the kings who were with him in Babel" (xxv. 27, 28). In like manner in Jeremiah: "Evil-merodach, king of Babel, in the year of his kingdom, *lifted up the head of Jehoiakin*, king of Judah, and brought him forth *out of the prison-house*" (lii. 31). But when they were judged to death, it was expressed by lifting up the head from upon him, as in what follows concerning the baker: "Yet within three days Pharaoh *will lift up thy head from upon thee*" (verse 19). This form of judgment 2
originated with the Ancients, who were in representatives, from the representation of those who were bound in prison or in a pit; and as these represented those who are in vastation under the lower earth, n. 4728, 4744, 5038, therefore by lifting up the head was signified their liberation; for in such case they are elevated or lifted out of vastation to the heavenly societies, see n. 2699, 2701, 2704. Being lifted or being elevated is advancing towards interiors; for what is elevated or high is predicated of interiors, n. 2148, 4210; and as it denotes advancement towards interiors, it denotes advancement towards heaven, for heaven is in interiors; this was signified by lifting up the head. But lifting up the head from upon any one, signified judging

him to death, because in such case those who were above others in the pit or vastation, were elevated to heaven, while the others were let down to the lower [regions]; and as these things were signified by this form of judgment, therefore it was received in the Word. That lifting up the head signifies what is concluded is hence evident; and as it signifies what is concluded, in the supreme sense it signifies what is provided; for what the Divine concludes, this it provides.

5125. *And will restore thee to thy office.*—This signifies that the things which are of the sensual subject to the intellectual part, would be reduced into order, that they may be in the last place, as appears (1) from the representation of the butler, of whom these things are said, as denoting the sensual subject to the intellectual part, see n. 5077, 5082, consequently as denoting the things which are of that sensual in the external natural; for the sensual itself is not reduced into order, but those things which have entered through the sensual into the man's imagination; and (2) from the signification of restoring to his office, as denoting reducing into order; and as sensual things, that is, those things which have entered from the world through the external sensories, are in the last place, and are then in the last place, when they minister or are subservient to interiors, therefore these things are at the same time signified. With the regenerate those sensual things are also in the last place, but with the unregenerate they are in the first place, see
2 n. 5077, 5081, 5084, 5089, 5094. A man, if he attends, may easily observe whether sensual things are in the first place or in the last; if he affirms everything which the sensual impels him to or longs for, and weakens everything which the intellectual dictates, in this case sensual things are in the first place, and the man is carried away by his appetites, and is altogether sensual. But such a man is not far removed from the condition of the irrational animals, which are carried away in exactly the same manner; yea, he is in a worse condition, if he abuses the intellectual or rational faculty to confirm the evils and falsities which the sensuals impel him to and long for; but if he does not affirm them, but from the interior sees the deviations thereof into falsities, and the excitations thereof to evils, and endeavors to correct those things, and thereby to reduce them to compliance, that is, to subject them to the intellectual and voluntary part, which are of the interior man, in this case sensual things are reduced into order, so that they are in the last place: and when they are in the last place, there flows in a happy and blessed [principle] from the interior man into the delights of the sensuals, and causes the delights thereof a thousand times to exceed the former delights. The sensual man does not believe that this is the case, because he does not comprehend it; and as he is sensible of no

other delight than the sensual, and thinks that there is no higher delight, he regards as of no account the happy and blessed [principle] which is within the delights of sensual things; for what is unknown to any one, is believed not to be.

5126. *And thou shalt give Pharaoh's cup into his hand.*— This signifies that hence they may serve the interior natural, as appears (1) from the signification of giving a cup to drink, as denoting appropriating, see above, n. 5120; that it denotes also serving, is evident; and (2) from the representation of Pharaoh, as denoting the interior natural, see n. 5080, 5095, 5118. That there is an interior natural and an exterior natural, and that the exterior natural is constituted of those things which enter immediately through the sensuals out of the world into the natural mind, namely, into its memory, and thence into the imagination, see n. 5118. In order that it may be 2
known what is meant by the exterior natural and what by the interior which are of the exterior man, and hence what is meant by the rational which is of the interior man, we will explain the matter in a few words. Man, from his infancy even to childhood, is merely sensual; for at that time he only receives earthly, corporeal, and worldly things through the sensuals of the body, and from those things also his ideas and thoughts are then formed; the communication with the interior man is not as yet open, or only so far that he can comprehend and retain those things. The innocence, which he then has, is only external, but not internal; for true innocence dwells in wisdom. By external innocence, the Lord reduces into order whatever enters through the sensuals; and without an influx of innocence from the Lord in this first age, there would never be any foundation on which the intellectual or rational, which is proper to man, could be built. From childhood to youth a com- 3
munication is opened to the interior natural, by man's learning what is becoming, civil, and honest, both by instruction from parents and masters and by studies; but from youth to the age of early manhood a communication is opened between the natural and the rational, by his then learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life by hearing and reading the Word. But so far as at that time he imbibes goods by truths, that is, so far as he does the truths which he learns, so far the rational is opened, whereas so far as he does not imbibe goods by truths, or so far as he does not do truths, so far the rational is not opened, but the knowledges still remain in the natural, that is, in its memory, thus as it were outside the house in the threshold. But so far as at that time and in subsequent age he weakens 4
those [truths and goods], denies and acts against them, that is, instead thereof believes falsities and practises evils, so far the

rational is closed, and also the interior natural; nevertheless, by the Divine providence of the Lord, so much communication still remains, as to enable him with some degree of understanding to apprehend those things, but yet not to appropriate them to himself, unless he seriously does the work of repentance, and for a long while afterwards wrestles with falsities and evils. With those, however, who suffer themselves to be regenerated, the contrary comes to pass; for by degrees, or successively, the rational is opened with them, and the interior natural is subordinated thereto, and the exterior natural to the interior: this is especially the case in the age of early manhood even to adult age, and progressively to the last age of their life, and afterwards in heaven to eternity. Hence it may be known what is the interior [natural] and the exterior in man.

5127. *After the former manner.*—This signifies from the law of order, as appears from the signification of the former manner, as denoting the law of order; for it is a law of order, that exteriors should be subject to interiors, or what is the same, lower things to higher, and should serve as servants; for exterior or lower things are merely servants, whereas interior or higher things are as lords respectively. The reason why these things are signified by the expression "after the former manner," is, that the butler, as a servant, had before served Pharaoh as his lord, from the law of subordination, thus the sensual, which is represented by the butler, had served the interior natural, which is represented by Pharaoh, from the law
2 of order. That it is the law of order, that lower or exterior things ought to serve higher or interior things, is altogether unknown to the sensual man; for he who is merely sensual, does not know what the interior is, thus neither what is respectively exterior. He knows that he thinks and speaks, and that he wills and acts; hence he conjectures that thinking and willing are somewhat interior, and that speaking and acting are exterior; but he does not know that thinking from the sensuals only, and acting from appetite, is of the external man, and thus that his thinking and willing are only of the exterior natural, and still more so when he thinks falsities and wills evils; and as in such case communication with interior things is closed, he is hence ignorant what interior thought and will are. If he is told, that interior thought is to think from truth, and interior will is to act from good, he does not at all comprehend it; still less that the interior man is distinct from the exterior, and so distinct, that the interior man can see as from a higher place what is happening in the exterior, and that the interior man is in the faculty and power of correcting the exterior, and of not willing and thinking what the exterior
3 man sees from fantasy and desires from lust. These things, so long as his external man is in dominion and rules, he does

not see; but out of that state, as when he is in any grief arising from misfortunes or sickness, he can see and comprehend them; for in this case the dominion of the external man ceases. For the faculty or power of understanding is always preserved to man by the Lord, but it is most obscure with those who are in falsities and evils, and always clearer as the falsities and evils are laid asleep. The Divine of the Lord continually flows in with man, and illustrates him; but where there are falsities and evils, that is, where there are things contrary to truths and goods, there the Divine light is either bent back, or suffocated, or perverted, and only so much of it is received, as it were through chinks, as to give to man the faculty of thinking and speaking from sensual things, and also of thinking and speaking about spiritual things from formulae impressed on the natural or corporeal memory.

5128. *When thou wast his butler.*—This signifies as is usual with sensual things of that kind, as appears from the signification of a butler, as denoting the sensuals, or those things of the sensuals which are subject to the intellectual part, see n. 5077, 5082; that it denotes as is usual with them, is signified by the expression, when thou wast. That sensual things ought to be subject and subordinate to rational things, has been already treated of in what precedes; and as that subjection and subordination are here treated of in the internal sense, we will say something yet further in explanation of the subject. The man 2
with whom sensual things are in subjection, is called rational, but he with whom they are not in subjection, is called sensual. Nevertheless, whether a man be rational, or whether he be sensual, can hardly be discerned by others; but it may be discerned by himself, if he explore his interiors, that is, his will and his thought. Whether a man be sensual or rational cannot be known by others from his speech or from his actions; for the life of the thought which is in the speech, and the life of the will which is in the actions, do not appear to any bodily sense. The tone of the voice is all that is heard, and the bodily gesture with the affection all that is seen; but it is not thereby discerned whether the affection is pretended or true. However, in the other life, those who are in good distinctly perceive both what is in the speech and what is in the actions, thus what is the quality of the life, and also whence the life in the speech and actions is derived. Even in the world there are some indications, from which it may in some measure be concluded whether the sensuals are subject to the rational, or the rational to the sensuals, or what is the same, whether the man is rational, or only sensual. Such indications are these—if it be observed that a man is in principles of falsity, and does not suffer himself to be enlightened, but entirely rejects truths, and without reason obstinately defends falsities, it is an indication

that he is a sensual and not a rational man, the rational being
3 closed in him, so as not to admit the light of heaven. Still more sensual are those who are in the persuasion of falsity, for the persuasion of falsity totally closes the rational. It is one thing to be in principles of falsity, and another thing to be in the persuasion of falsity. Those who are in the persuasion of falsity, have some light in their natural, but then it is like the light of winter; this light in the other life appears with them like the light of snow, but as soon as the heavenly light falls upon it, it is obscured, and according to the degree and quality of the persuasion it becomes dark like night. This is also evident from them while they live in the world; for at that time they cannot see any truth; yea, in consequence of the darkening or benighting character of their falsity, truths to them are of no account, and they also make a mock of them. Such before the simple sometimes appear as if they were rational: for by means of that snowy wintry light they can by reasonings dexterously confirm falsities so that they appear as truths. Many of the learned are more deeply imbued with this persuasion than the rest of mankind; for they have confirmed falsities with themselves by logical and philosophical considerations, and afterwards by various scientifics. Amongst the Ancients such were called serpents of the tree of knowledge, see n. 195–197; but at this day they may be called interiorly
4 sensual without any rational. The principal indication whether a man be only sensual, or whether he be rational, is from his life; not his life such as it appears in his conversation and his works, but such as it is in his conversation and his works; for the life of conversation is from the thought, and the life of works is from the will, each from the intention or end: such therefore as the intention or end is in the conversation and in the works, such is the life: for conversation without interior life is mere sound, and works without interior life are mere motions. This life is what we mean when we say that the life remains after death. If a man is rational, he speaks from goodness of thought, and acts from goodness of will; that is, he speaks from faith, and acts from charity: but if a man is not rational, in this case indeed he can act pretendedly as a rational man, and speak in like manner, but still there is nothing of life therein from the rational; for the life of evil closes up every way or communication with the rational, and causes the
5 man to be merely natural and sensual. There are two things, which not only close up the way of communication, but also deprive a man of the faculty of ever becoming rational; these are deceit and profanation. Deceit is like a subtle poison which infects the interiors; and profanation is what mixes falsities with truths, and evils with goods; by these two the rational is destroyed. There are with every man goods and truths from the

Lord stored up from infancy; in the Word these goods and truths are called remains, concerning which see n. 468, 530, 560, 561, 661, 1050, 1738, 1906, 2284; these remains are infected by deceit, and are mixed together by profanation. What profanation is, see n. 593, 1008, 1010 ,1059, 1327, 1328, 2051, 2426, 3398, 3402, 3489, 3898, 4289, 4601. From these indications it may in some measure be known, who is a rational man, and who a sensual. When sensual things are subject 6
to the rational, then the sensuals, from which a man's first imagination is formed, are illustrated by the light which comes through heaven from the Lord; and in this case sensuals are also arranged into order, that they may receive light, and may be correspondent. When sensuals are in that state, they no longer oppose the acknowledgment and sight of truths, those which disagree being instantly removed, and those which agree being accepted. In that state those which agree are as it were in the centres, and those which disagree in the circumferences: those in the centres are as it were raised towards heaven, and those in the circumferences as it were hang downwards: those which are in the centres receive light through the rational; and when they are presented thus visible in the other life, they appear like little stars which glitter, and disperse their light around even to the circumferences, with a diminution of the light according to degrees. Into such a form are natural and sensual things arranged, when the rational has the dominion, and sensual things are in subjection. This takes place while a man is regenerating: hence he is in a state of seeing and acknowledging truths in their full extent. But when the rational is subject to things sensual, the contrary comes to pass; for in this case falsities are in the middle, or in the centre, and truths in the circumferences: the things which are in the centre, are in a certain deceitful light (*lumen*), such as arises from a coal-fire; into that light (*lumen*) there flows a light (*lumen*) on all sides from hell. It is this lumen which is called darkness; for as soon as any light from heaven flows into it, it is turned into darkness.

5129. Verses 14, 15. *But remember me with thee, when it is well with thee, and do mercy, I pray, with me, and make me to be remembered to Pharaoh, and bring me out of this house. Because in being taken away by theft, I was taken away from the land of the Hebrews, and also here I have not done anything that they should put me into the pit. But remember me with thee,* signifies the reception of faith: *when it is well with thee,* signifies when there is correspondence: *and do mercy, I pray, with me,* signifies the reception of charity: *and make me to be remembered to Pharaoh,* signifies communication with the interior natural: *and bring me out of this house,* signifies deliverance from evils: *because in being taken away by theft, I was taken away,* signifies

that celestial things were estranged by evil: *from the land of the Hebrews*, signifies from the church: *and also here I have not done anything*, signifies innocence: *that they should put me into the pit*, signifies rejection among falsities.

5130. *But remember me with thee.*—This signifies the reception of faith, as appears (1) from the representation of Joseph, who says these things of himself, as denoting the Lord as to the celestial in the natural, see n. 5086, 5087, 5106; and (2) from the signification of remembering me with thee, as denoting the reception of faith; for remembering and recollecting the Lord is from no other source than from faith; hence remember me with thee denotes that he may receive faith. The case with faith is this. He that receives it, and that has it, is continually in the remembrance of the Lord, even when he is thinking or conversing on other subjects, and likewise when he is engaged in his public, private, or domestic duties, and although he is ignorant at the time that he remembers the Lord; for the remembrance of the Lord, on the part of those who are in faith, reigns universally, and what reigns universally is only noticed
2 at such times as the thought is determined towards it. This may be illustrated by several cases in respect to man. He that is in any love, whatever it may be, is continually thinking of the things which are connected with that love; and this notwithstanding his being engaged in thought, in speech, or in action about other things. In the other life this is clearly manifested from the spiritual spheres which are around every one; it being there known from those spheres alone, in what faith and love every one is principled, and this although they are thinking and speaking of something altogether different, see n. 1048, 1053, 1316, 1504–1520, 2489, 4464: for whatever universally reigns with any one, produces that sphere, and manifests his life before others. Hence it may be evident what is meant by this, that we ought to be continually thinking about the Lord, salvation, and the life after death: all who are in faith from charity do this; hence it is, that they do not think ill of their neighbor, and that they have justice and equity in all their thoughts, words, and actions; for whatever reigns universally, flows in into even the minutest things, and guides and governs them; for the Lord keeps the mind in such things as are of charity and consequent faith, and thereby disposes everything suitably. The sphere of faith from charity is the sphere which reigns in heaven; for the Lord flows in with love, and by love with charity, consequently with the truths which are of faith; hence it is, that those who
3 are in heaven, are said to be in the Lord. The subject treated of in what now follows is the re-birth of the sensual subject to the intellectual part, which is represented by the butler; and as its re-birth is treated of, the reception of faith is also treated of; for the sensual, like the rational, is re-born by faith, but by that

faith into which charity flows: for unless charity flows into faith, and gives it life, faith cannot universally reign; since that reigns which a man loves, but not that which he only knows and keeps in his memory.

5131. *When it is well with thee.*—This signifies when there is correspondence, as appears from the signification of its being well with thee, when the re-birth or regeneration of the exterior natural or sensual is treated of, as denoting correspondence: for it is not well with it before it corresponds. What correspondence is may be seen at the end of the several chapters. There is a correspondence of sensual things with natural, of natural with spiritual, and of spiritual with celestial, and finally there is a correspondence of celestial things with the Divine of the Lord; thus there is a succession of correspondences from the Divine to the last natural. As an idea concerning the nature and quality of correspondences can hardly be formed by those who have hitherto been unaccustomed to think on the subject, we will say a few words concerning them. 2
It is known from philosophy, that the end is the first of the cause, and the cause is the first of the effect. To the intent that the end, the cause, and the effect may follow in order, and act as a one, it is needful that the effect should correspond to the cause, and the cause to the end. Nevertheless the end does not appear as the cause, nor the cause as the effect: for in order that the end may produce the cause, it must call in administering means from the region where the cause is, by which means the end may make the cause; and in order that the cause may produce the effect, it must also call in administering means from the region where the effect is, by which means the cause may make the effect. These administering means are the things which correspond; and since they correspond, the end may be in the cause and accomplish the cause, and the cause may be in the effect and accomplish the effect, consequently the end by the cause may accomplish the effect. It is otherwise when there is not correspondence; for then the end has not a cause in which it may be, still less an effect in which it may be, but is changed and varied in the cause, and finally in the effect, according to the form made by the administering means. All things in general 3
and particular in man, yea all things in general and particular in nature, succeed each other like end, cause, and effect; and when they thus correspond to each other, they act as a one, for then the end is the all in all things of the cause, and by the cause is the all in all things of the effect: as for example, when heavenly love is the end, the will the cause, and action the effect, if there be correspondence, then heavenly love flows into the will, and the will into the action, and they act as a one in such a manner, that the action by correspondence is as it were

the love; or as when the faith of charity is the end, thought the cause, and discourse the effect, if there be correspondence, then faith from charity flows into the thought, and the thought into the discourse, and they act as a one in such a manner, that the discourse by correspondence is as it were the end. But in order that the end, which is love or faith, may produce the cause, which is will and thought, it must call in administering means in the rational mind, which must correspond; for without administering means which correspond, the end, which is love or faith, cannot be received, however it may inflow from the Lord through heaven. Hence it is evident, that the interior and exterior things of man, that is, his rational, natural, and sensual things, must be reduced into correspondence, in order that they may receive the Divine influx, consequently that man may be re-born; and that it is not well with him until this is effected. Hence now it is that in the present passage, the expression, when it is well with thee, signifies correspondence.

5132. *And do mercy, I pray, with me.*—This signifies the reception of charity, as appears from the signification of mercy, as denoting love, see n. 3063, 3073, 3120, 5042, in the present case love towards the neighbor, or charity, because the reception of faith was spoken of above, n. 5130, for faith and charity must make a one in the sensual, when this is re-born. The reason why mercy signifies charity is, that all who are in charity are in mercy, or all who love the neighbor are merciful to him; wherefore the practice of charity is described in the Word by works of mercy, as in Matthew: "I was hungry and ye gave Me to eat; I was thirsty and ye gave Me to drink; I was a sojourner and ye gathered Me in, naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came to Me" (xxv. 35, 36); and in other places by doing good to the
2 poor, the afflicted, the widows, and the fatherless. Charity in its essence is to will well to the neighbor, and to be affected with good, and to acknowledge good for the neighbor, consequently those who are in good, with a difference according as they are in good. Hence charity because it is affected with good, is affected with mercy towards those who are in miseries. The good of charity has this in it, because it descends from the Lord's love towards the whole human race; and this love is mercy, because the whole human race is constituted in miseries. There is an appearance of mercy occasionally with the wicked who are in no charity; it is however grief on account of what they themselves suffer; for it is shewn towards their friends who make one with themselves, and when their friends suffer, they suffer: this is not the mercy of charity, but the mercy of friendship for the sake of self, which viewed in itself is unmercifulness; for it despises or hates all others except itself, thus except the friends who make one with itself.

5133. *And make me to be remembered to Pharaoh.*—This signifies communication with the interior natural, as appears (1) from the signification of making to be remembered to any one, as denoting communicating; and (2) from the representation of Pharaoh, as denoting the interior natural, see n. 5080, 5095. By communication with the interior natural is meant conjunction by correspondence. The interior natural is that which receives the ideas of truth and good from the rational, and stores them up for use, consequently which communicates immediately with the rational. But the exterior natural is that which receives the images and thence the ideas of things from the world through the sensuals. These ideas, 2 unless illustrated by those which are in the interior natural, present fallacies, which are called the fallacies of the senses. When a man is in these fallacies, he believes nothing but what is in agreement with them, and what they confirm, as is the case if there is not correspondence: and there is not correspondence, unless the man be imbued with charity; for charity is the uniting medium, because in the good thereof there is life from the Lord, which life arranges truths into order, so that the form of charity, or charity in an image, may exist. This form appears visible in the other life, and is the very angelic form itself; hence all the angels are forms of charity, the beauty whereof is from the truths which are of faith, and the life of the beauty is from the good which is of charity.

5134. *And bring me out of this house.*—This signifies deliverance from evils, as appears (1) from the signification of bringing out, as denoting deliverance; and (2) from the signification of a house, as denoting good, see n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982, wherefore in the opposite sense it denotes evil. Hence it is evident, that the expression, bring me out of this house, signifies deliverance from evils. This also follows in its order from the things which precede. When faith is received in the exterior natural, which is here treated of, n. 5130, correspondence is effected, n. 5131, and charity is received, n. 5132, and thereby communication is opened with the interior natural, n. 5133, which in this case is delivered from the evils whereby the celestial, represented by Joseph, n. 5086, 5087, 5106, was alienated; which alienation is signified by his being taken away by theft, as presently follows: and also when the natural is regenerated by charity and faith, it is delivered from evils; for evils in this case are separated, and are cast out from the centre, where they had heretofore been, to the circumferences, whither the light of truth from good does not reach. With man evils are thus separated, but still they are retained, for they cannot be altogether blotted out; but with the Lord, Who made the natural in Himself Divine, evils and falsities were altogether cast out and blotted out; for the

Divine can have nothing in common with evils and falsities, neither can it terminate therein, as is the case with man; for the Divine is the very Esse of good and truth, which is alienated to an infinite distance from evil and falsity.

5135. *Because in being taken away by theft, I was taken away.*—This signifies that celestial things were alienated by evil, as appears (1) from the representation of Joseph, who says these things of himself, as denoting the celestial in the natural, see n. 5086, 5087, 5106, consequently as denoting the celestial things therein; and (2) from the signification of being taken away by theft, as denoting being alienated by evil; for stealing is alienating, and theft is the evil which alienates, and also theft is the evil which claims to itself the things which are therein. Theft signifies alienation in respect to the habitation which it occupies, from which it ejects goods and truths, and which it fills with evils and falsities; it also signifies the claiming of the things of others, when it attributes to itself, and makes its own, the goods and truths which are in that habitation, and also when it applies them to evils and falsities. In order that it may be known what theft is in the spiritual sense, we will explain how the case is with evils and falsities when they enter and occupy the habitation, and also when they claim to themselves the goods and truths which are there.

2 Man from infancy even to childhood, and in some cases to early youth, imbibes goods and truths by instruction from parents and masters; for at that time he eagerly seizes upon those things and simply believes them: the state of innocence helps them forward, fits them in the memory, and places them in the first threshold; for infantile and puerile innocence is not the internal innocence which affects the rational, but is the external innocence which only affects the exterior natural, n. 2306, 3183, 3494, 4563, 4797. But when a man advances in age, and begins to think, not as heretofore from parents and masters, but from himself, he then resumes and as it were ruminates upon the things which he had before learned and believed, and either confirms them, or doubts about them, or denies them. If he confirms them, it is a sign that he is in good; if he denies them, it is a sign that he is in evil; but if he doubts about them, it is a sign that in succeeding age he will accede either to the affirmative or the negative.

3 The things which man when an infant in his earliest age eagerly seizes upon or believes, and which he afterwards either confirms, or doubts about, or denies, are principally these,—that there is a God, and that He is One; that He has created all things; that He rewards those who do well, and punishes those who do evils; that there is a life after death, and that the evil go into hell, and the good into heaven; thus that there are a hell and a heaven; that the life after death

is eternal, also that we ought to pray daily, and this with humility, that the sabbath day is to be accounted holy, that parents are to be honoured, and that we are not to commit adultery, to kill, or to steal, and many like things. These things man receives and imbibes from his infancy; but when he begins to think for himself, and to lead himself, if he confirms them in himself, and adds to them things of a still more interior nature, and lives according to them, it is then well with him. But if he begins to doubt those things, and at length to deny them, however he may live according to them in externals for the sake of civil laws, and for the sake of society, he is then in evil. This is the evil which is signified by theft, so far as, 4
like a thief, it occupies the habitation where good previously was, and with many persons so far as it takes away the goods and truths, which had previously been there, and applies them to confirm evils and falsities. The Lord, as far as is possible, in such case removes the goods and truths of infancy from that habitation, and withdraws them towards the interiors, and stores them up for use in the interior natural. These goods and truths stored up in the interior natural are signified in the Word by remains, concerning which see n. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, 2284. But if evil steals those goods and truths, and applies them to confirm evils and falses, especially if it does this from deceit, then it consumes those remains; for in such case it mixes together evils with goods, and falsities with truths, so that they cannot be separated, and then it is all over with man. That such things are signified by theft, may 5
be manifest from the application of theft to the things which are of spiritual life. In spiritual life there are no other riches than the knowledges of good and truth, and no other possessions and inheritances than the happinesses of life which are from goods and consequent truths. Stealing those things, as was said above, is theft in the spiritual sense; wherefore by thefts in the Word nothing else is signified in the internal sense; as in Zechariah: "I lifted up mine eyes and looked, when behold! a flying roll. Then he said to me, This is the curse going forth over the faces of the whole earth: for *every one that stealeth* hence, like it, is innocent; and every one that forsweareth himself, like it, is innocent. I have cast it forth, that *it may enter into the house of the thief*, and into the house of him that forsweareth himself by my name for a lie: and it shall pass the night in his house, and shall consume it, and the woods thereof, and the stones thereof" (v. 1, 3, 4). The evil, which takes away the remains of good, is signified by him that steals and by the house of the thief; and the falsity, which takes away the remains of truth, is signified by him that forswears himself and by the house of him that forswears himself. The faces of the whole earth denote the universal church. Therefore

it is said that the curse shall consume the house, and the wood thereof, and the stones thereof. A house denotes the natural mind, or man as to the natural mind, n. 3128, 3538, 4973, 5023. Woods denote goods in that mind, n. 2784, 2812, 3720,
6 4943; and stones denote truths, n. 643, 1298, 3720. The profanation and consequent taking away of good and truth in the spiritual sense is signified by the deed of Achan, who took of the accursed things a cloak of Shinar, two hundred shekels of silver, and a tongue of gold, and hid them beneath the earth in the midst of his tent; on which account he was stoned, and all the things were burned; respecting which it is thus written in Joshua: "Jehovah said unto Joshua, Israel hath sinned; they have transgressed My covenant which I commanded them, and they have taken of the accursed thing; *they have committed theft;* they have dissembled, and they have put it among their vessels" (vii. 10, 11, 21, 25). Accursed things signified falsities and evils, which were in no wise to be mixed with holy things. The cloak of Shinar, the shekels of silver, and the tongue of gold, in the spiritual sense, denote species of falsity: hiding them beneath the earth in the midst of the tent, signified commixture with holy things. That a tent denotes what is holy, see n. 414, 1102, 1566, 2145, 2152, 3312, 4128, 4391, 4599. These things were signified by Israel's committing theft, dissembling, and putting them among their vessels; for vessels are holy truths, n. 3068, 3079, 3316, 3318.
7 In Jeremiah: "I will bring the calamity of Esau upon him, the time I will visit him. If grape-gatherers should come to thee, will they not leave gleaning grapes? *If thieves in the night,* will they not spoil the sufficiency? I will make Esau bare; I will uncover his hidden things, and he shall not be able to hide himself; his seed is devastated, and his brethren, and his neighbors, and he is not" (xlix. 8–10). Esau denotes the evil of the love of self to which falsities are adjoined, n. 3322; that this evil consumes the remains of good and truth, is signified by thieves spoiling the sufficiency in the night, and by his seed, his brethren, and his neighbors being devastated, and he being not. Seed denotes the truths which are of faith from charity, n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373. Brethren denote the goods which are of charity, n. 367, 2360, 2508, 2524, 3160, 3303, 3459, 3815, 4121, 4191. Neigh-
8 bors denote his adjoined and related truths and goods. In like manner it is written of Esau in Obadiah: "*If thieves should come to thee,* if *destroyers by night,* how wilt thou be cut off! *will they not steal what is enough for them?* if grape-gatherers should come to thee, will they not leave some clusters?" (ver. 5). Grape-gatherers denote falsities which are not from evil; by those falsities the goods and truths stored up by the Lord in a man's interior natural, that is, the remains, are not con-

sumed, but by falsities from evils, which steal truths and goods, and also employ them to confirm evils and falsities by perverse applications. In Joel: "A people great and strong; they shall 9
run like mighty men, they shall climb the wall like men of war; and every one shall proceed in his ways. They shall run to and fro in the city; they shall run upon the wall: they shall come up into the houses: *they shall enter in through the windows like a thief*" (ii. 5, 7, 9). A people great and strong denotes falsities fighting against truths, n. 1259, 1260; and because they fight strongly in destroying truths, they are said to be like mighty men and men of war. The city, through which they are said to run to and fro, denotes the doctrinals of truth, n. 402, 2268, 2449, 2712, 2943, 3216. The houses, into which they shall come up, denote the goods which they destroy, n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982. The windows, through which they shall enter in, denote things intellectual and reasonings thence, n. 655, 658, 3391. Hence they are compared to a thief, because they seize upon the habitation previously occupied by truths and goods. In David: "Since 10
thou hatest discipline, and castest my words behind thee; *if thou seest a thief thou runnest with him*, and thy part is with adulterers; thou openest thy mouth for evil, and with thy tongue thou framest deceit" (Psalm l. 17–19); speaking of a wicked person. Running with a thief denotes alienating truth from oneself by falsity. In the Apocalypse: "They 11
repented not of their murders, or of their incantations, or of their whoredoms, *or of their thefts*" (ix. 21). Murders denote the evils which destroy goods; incantations denote the falsities thence derived which destroy truths; whoredoms denote truths falsified; thefts denote goods thereby alienated. In John: 12
"Verily, verily, I say unto you, He that entereth not in by the door into the sheep-fold, but climbeth up some other way, he is *a thief and a robber;* but he that entereth by the door, is the shepherd of the sheep. I am the door; by Me if any one enter in, he shall be saved, and shall go in and out, and find pasture. *The thief cometh only to steal*, and to kill, and to destroy" (x. 1, 2, 9, 10). In this passage a thief denotes the evil of merit; for he who takes away from the Lord what is the Lord's, and claims it to himself, is called a thief; as this evil closes the way, and prevents good and truth from the Lord from flowing in, it is said to kill and to destroy. The like is signified by the commandment in the Decalogue: "*Thou shalt not steal*" (Deut. v. 17 [19], n. 4174). From these considerations it may be evident, what is signified in the spiritual sense by the laws enacted in the Jewish church concerning thefts, as in Exod. xxi. 16; xxi. 37 [xxii. i]; xxii. 1–4; Deut. xxiv. 7; for all the laws in that church, as they derived their origin from the spiritual world, correspond to the laws of order which are in heaven.

5136. *From the land of the Hebrews.*—This signifies from the church, namely, that heavenly things were alienated by evil, as appears from the signification of the land of the Hebrews, as denoting the church: the land of the Hebrews is here the land of Canaan, for Joseph was taken away thence. The reason why the land of Canaan in the Word signifies the church, is, that the church had been in that land from the most ancient time; first the Most Ancient church which was before the flood, next the Ancient church which was after the flood, afterwards the Second Ancient church which was called the Hebrew church, and lastly the Jewish church: and in order that the Jewish church might be there instituted, Abram was commanded to betake himself thither out of Syria, and it was there promised him that that land should be given to his posterity for an inheritance. Hence it is that land [or earth] in the Word signifies the church; and the whole earth, mentioned throughout the Word, signifies the universal church; and the new heaven and the new earth also signify a new church
2 internal and external. The reason why the church was continued there from the most ancient time was, that the man of the Most Ancient church, who was celestial, was such, that in all things in general and particular which were in the world and upon the earth, he saw a representative of the Lord's kingdom; the objects of the world and of the Earth being to him the means of thinking about heavenly things. Hence all the representatives and significatives, which were afterwards known in the Ancient church, took their rise; for they were collected by those who are meant by Enoch, and were preserved for the use of posterity, n. 519, 521, 2896. From this circumstance it came to pass, that all the places, and also all the mountains and rivers in the land of Canaan, where the Most Ancient people dwelt, became representative, and also all the kingdoms round about; and as the Word could not be written otherwise than by representatives and significatives, even those of places, therefore for the sake of that end the church was successively preserved in the land of Canaan; but after the coming of the Lord it was transferred elsewhere, because then representatives were abolished. Hence it is evident, that the land of Canaan, which is here called the land of the Hebrews, signifies the
3 church. But see what has been previously adduced on these subjects, namely, that the Most Ancient church, which was before the flood, was in the land of Canaan, n. 567, 3686, 4447, 4454. That part of the Ancient church, which was after the flood, was there, n. 3686, 4447. Also that the Second Ancient church, which was called the Hebrew church, was there, n. 4516, 4517. That Abram on that account was ordered to go thither, and the land was given to his posterity, n. 3686, 4447. That from this circumstance the land of Canaan represented the

Lord's kingdom, n. 1607, 3038, 3481, 3705, 4240, 4447. And that hence it is that earth [or land] in the Word signifies the church, n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 3355, 4447, 4535.

5137. *And also here I have not done anything.*—This signifies innocence, as may appear without explanation; for not doing any evil, is a token of innocence.

5138. *That they should put me into the pit.*—This signifies rejection among falsities, as appears from the signification of a pit, as denoting falsity, see n. 4728, 4744, 5038. The subject treated of above was evil, namely, that celestial things were alienated by evil, n. 5134, 5135; the subject here treated of is falsity; for where the one is mentioned in the Word, so also is the other, namely, where evil is mentioned, so also is falsity; because where good is treated of, there also truth is treated of, to the intent that there may be a marriage in the minutest things of the Word. For the heavenly marriage is that of good and truth, whereas the infernal marriage is that of evil and falsity; for where there is evil, there also is falsity, adjoining itself to evil like a wife to her husband; and where there is good, there also is truth, because truth conjoins itself to good, like a wife to her husband. Hence from the life it may be known what is the quality of the faith; for good and evil are of the life, and truth and falsity are of the faith. That there is a marriage in the minutest things of the Word, see n. 683, 793, 801, 2173, 2516, 2712, 4137.

5139. Verses 16–19. *And the prince of the bakers saw that he interpreted good, and he said to Joseph, I also was in my dream, and behold there were three baskets full of holes upon my head. And in the highest basket there was of all Pharaoh's food, the work of the baker; and the bird did eat them out of the basket from upon my head. And Joseph answered, and said, This is the interpretation thereof: The three baskets are three days. Yet within three days Pharaoh will lift up thy head from upon thee, and will hang thee upon the wood, and the bird will eat thy flesh from upon thee. And the prince of the bakers saw,* signifies apperception of the sensual subject to the voluntary part: *that he interpreted good,* signifies what should happen: *and he said to Joseph,* signifies the perception of the celestial in the natural: *I also was in my dream,* signifies prediction: *and behold there were three baskets,* signifies the successions of the things of the voluntary: *full of holes upon my head,* signifies without termination anywhere in the middle: *and in the highest basket,* signifies the inmost of the voluntary: *there was of all Pharaoh's food,* signifies full of celestial good for the nourishment of the natural: *the work of the baker,* signifies according to all the use of the sensual: *and the bird did eat them out of the basket from upon my head,* signifies that falsity from evil consumed it: *and*

Joseph answered and said, signifies revelation from perception from the celestial in the natural: *This is the interpretation thereof,* signifies what it had in it: *The three baskets,* signifies the successions of the things of the voluntary: *are three days,* signifies even to the last: *yet within three days,* signifies what is in the last: *Pharaoh will lift up thy head from upon thee,* signifies what is concluded from what is foreseen: *and will hang thee upon the wood,* signifies rejection and damnation: *and the bird will eat thy flesh from upon thee,* signifies that falsity of evil will consume the things which are of those sensuals.

5140. *And the prince of the bakers saw.*—This signifies apperception of the sensual subject to the voluntary part, as appears (1) from the signification of seeing, as denoting understanding and apperceiving, see n. 2150, 2807, 3764, 4723; and (2) from the signification of the prince of the bakers, as denoting in general the sensual subject to the voluntary part, thus those sensual things, see n. 5078, 5082.

5141. *That he interpreted good.*—This signifies what should happen, as appears from the signification of interpreting, as denoting what it had in it, or what was in it, see above, n. 5093, 5105, 5107, 5121, thus also what should happen. That good would happen, is an apperception from the sensual, which apperception is respectively obscure. There are actually apperception from the sensual or exterior natural, apperception from the interior natural, and apperception from the rational. For when a man is in interior thought from affection, and withdraws his mind from sensual things and from the body, he is then in rational apperception; for then the things which are below, or those of the external man, are at rest, and the man is then almost in his spirit. But when a man is in exterior thought from causes which exist in the world, his apperception is then from the interior natural; the rational indeed flows in, but not with any life of affection. But when a man is in pleasures, and in the delights of the love of the world, and also of self-love, in this case the apperception is from the sensual; his life is in external things or in the body, and admits no more from interior things than may suffice to moderate and check his outbursts into what is dishonourable and unbecoming. The more external, however, the apperception is, so much the more obscure it is; for exterior things are respectively general, since innumerable interior things appear as a one in the exterior.

5142. *And he said to Joseph.*—This signifies the perception of the celestial in the natural, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perception, which has been frequently mentioned before; and (2) from the representation of Joseph, as denoting the celestial in the natural, see n. 5086, 5087, 5106.

5143. *I also was in my dream.*—This signifies prediction, as

appears from the signification of a dream, as denoting prediction concerning an event, see n. 5092, 5104, 5112.

5144. *And behold there were three baskets.*—This signifies the successions of the things of the voluntary, as appears (1) from the signification of three, as denoting what is complete and continuous even to the end, see n. 2788, 4495, 5114, 5122, thus what is successive; and (2) from the signification of baskets, as denoting the things of the voluntary. The reason why baskets denote the things of the voluntary is, that they are vessels to contain foods, and that foods signify celestial and spiritual goods, and these are of the will; for all good appertains to the will, and all truth to the understanding: as soon as anything proceeds from the will, it is perceived as a good. That which is treated of in what precedes is the sensual subject to the intellectual part, which was represented by the butler; that which is now treated of is the sensual subject to the voluntary part, which is represented by the baker, see n. 5077, 5078, 5082. What is successive or continuous of intellectual things was represented by the vine, its three shoots, flowers, clusters, and grapes, and at length the truth, which is of the intellectual, was represented by the cup, n. 5120. But 2
what is successive of the things of the voluntary is represented by the three baskets upon the head, in the highest of which there was of all Pharaoh's food, the work of the baker. By what is successive of the things of the voluntary we mean what is successive from the inmosts of a man even to his outermost, in which is the sensual. For there are degrees or steps as of a ladder from the inmosts to the outermosts, n. 5114; into the inmost there flows in good from the Lord, and this through the rational into the interior natural, and thence into the exterior natural or sensual distinctly, as it were by the steps of a ladder; and in every step it is qualified according to reception: but how the case is further with this influx and its succession, will be shewn in what follows. Baskets signify things of the voluntary, 3
so far as goods are therein, also in other passages of the Word, as in Jeremiah: "Jehovah shewed me, when lo! *two baskets of figs* were set before the temple of Jehovah. *In the one basket* the figs were very good, like the figs of [trees] bearing the first fruits; *but in the other basket* the figs were very evil, which could not be eaten, they were so bad" (xxiv. 1, 2). In this passage basket is expressed by another term in the original, signifying the voluntary in the natural. The figs which were in one basket are natural goods, but those in the other are natural evils. In Moses: "When thou shalt come into the land which 4
Jehovah thy God shall give thee, thou shalt take of the first fruits of all the fruit of the land, which thou shalt bring out of thy land, and *shalt put them in a basket*, and shalt go to the place which Jehovah shall choose: then the priest shall take

the basket out of thy hand, and shall set it before the altar of Jehovah thy God" (Deut. xxvi. 1, 2, 4). In this passage also, basket is expressed by another term, signifying the new voluntary in the intellectual part; the first fruits of the fruit of the
5 earth are the goods which are thence derived. Again, "to sanctify Aaron and his sons, Moses was to take bread of the unleavened and cakes of the unleavened mixed with oil, and wafers of the unleavened anointed with oil, and to make them fine flour of wheat; and *was to place them upon one basket*, and bring them near *in the basket*. Aaron and his sons *shall eat the flesh of the ram* and *the bread in the basket* at the door of the tent of the assembly" (Exod. xxix. 2, 3, 32). In this passage basket is expressed by the same term as in this chapter, signifying the voluntary, in which are the goods signified by bread, cakes, oil, wafers, fine flour, and wheat. By the voluntary is understood what contains, for goods from the Lord flow into man's interior forms as into their vessels, which forms, if they are disposed for reception, are the baskets wherein those goods are.
6 Again, when a Nazarite was inaugurated, "he shall take *a basket of the unleavened* of fine flour, cakes mixed with oil, and wafers of the unleavened anointed with oil, with their meat-offering and their drink-offerings: he shall also make a ram a sacrifice of peace-offerings to Jehovah, besides *a basket of the unleavened;* and the priest shall take a boiled shoulder of the ram, and one unleavened cake *out of the basket*, and one wafer of the unleavened, and shall give them upon the hand of the Nazarite, and he shall wave them with waving before Jehovah" (Numb. vi. 15, 17, 19). In this passage also a basket denotes the voluntary, as that which contains. The cakes, wafers, oil, meat-offering, and boiled shoulder of the ram, are the celestial goods which were represented; for the Nazarite represented the celes-
7 tial man, n. 3301. At that time similar things, which were for worship, were carried in baskets [*canistra seu calathi*]; so also was the kid of the goats by Gideon, which he brought forth to the angel under the oak (Judges vi. 19), and this because baskets [*canistra et calathi*] represented both the containing vessels and their contents.

5145. *Full of holes upon my head.*—This signifies without termination anywhere in the middle, as appears (1) from the signification of full of holes, as denoting what is open from the highest to the lowest, thus what is not closed, consequently what is without termination anywhere in the middle; and (2) from the signification of the head, as denoting the interiors, especially those of the voluntaries. For in the head are all substances and forms in their beginnings, wherefore all sensations tend thither and present themselves there, and all acts descend and have their derivations thence. That the faculties of the mind are there, namely, the things of the understanding and the will, is

evident: wherefore the head signifies the interiors; those baskets represented the things which are in the head. The subject now 2
treated of is the sensual things subject to the voluntary part, and the baskets full of holes upon the head, signifies that the interiors were without termination anywhere in the middle, wherefore also those sensual things were rejected and damned, as now follows. But we will say what we mean by their being without termination anywhere in the middle. A man's interiors are distinguished into degrees, and in every degree are terminated, and by termination separated from the lower degree, thus from the inmost to the outermost. The interior rational constitutes the first degree, in which are the celestial angels, or in which is the inmost or third heaven. The exterior rational constitutes the second degree, in which are the spiritual angels, or in which is the middle or second heaven. The interior natural constitutes the third degree, in which are good spirits, or the ultimate or first heaven. The exterior natural, or the sensual, constitutes the fourth degree, in which man is. These degrees with man are 3
most distinct. Hence a man, as to his interiors, if he lives in good, is a heaven in its least form, or his interiors correspond to the three heavens; and hence if a man has lived a life of charity and love, he can after death be translated even into the third heaven. But in order that he may be such, it is necessary that all his degrees be well terminated, and thus by terminations be distinct one among another; and when they are terminated, or by terminations are made distinct one among another, every degree is a plane, in which the good flowing in from the Lord rests and is received. Without those degrees as planes, good cannot be received, but flows through, as through a sieve or a perforated basket, even to the sensual, and in that, since it is without any direction in the way, it is changed into what is filthy, which appears to those who are in it as good, namely, into the delight of the love of self and of the world, consequently into the delight of hatred, revenge, cruelty, adultery, avarice, or into mere voluptuousness and luxuriousness. This is the case if the voluntary things in man are without termination anywhere in the middle, or if they are perforated. It may also 4
be known whether there are terminations and consequent planes, they being indicated by the perceptions of good and truth, and of conscience. With those who, like the celestial angels, have perceptions of good and truth, the terminations are from the first degree to the last, as without the terminations of each degree, they cannot have such perceptions. Concerning those perceptions, see n. 125, 202, 495, 503, 511, 536, 597, 607, 784, 865, 895, 1121, 1383, 1384, 1387, 1919, 2144, 2145, 2171, 2515, 2831. With those who, like the spiritual angels, have conscience, there are also terminations, but from the second degree, or from the third to the last, the first

degree being closed to them. We say from the second degree, or the third, because conscience is twofold, interior and exterior. Interior conscience is the conscience of spiritual good and truth, exterior conscience is the conscience of what is just and fair. Conscience itself is an interior plane, in which the influx of the Divine good terminates; but those who have no conscience, have not any interior plane which receives influx; and with them good flows through even to the exterior natural or natural sensual, and there, as was said, is turned into filthy delights. Sometimes they appear to have a pain as it were of conscience; but it is not conscience; it is a pain arising from the deprivation of their delight, as of honour, gain, reputation, life, pleasures, or the friendship of such as themselves; and this is in consequence of the terminations being in such delights. From these considerations it may be evident what is signified
5 in the spiritual sense by the perforated baskets. In the other life especially it is discovered whether the things of a man's voluntary have been terminated or not. With those in whom they have been terminated, there is a zeal for spiritual good and truth, or for what is just and fair; for they had done good for the sake of good or of truth, and had acted justly for the sake of what is just or fair, not for the sake of gain, honour, and the like. All those with whom the interior voluntary things have been terminated, are elevated into heaven, for the Divine flowing in can lead them: but all those with whom the interior voluntary things have not been terminated, betake themselves into hell, for the Divine flows through, and is turned into what is infernal, as when the heat of the sun falls upon filthy excrements, whence comes an offensive stench. Consequently, all who have had conscience, are saved, but those who have not,
6 cannot be saved. The voluntary things are said to be perforated or not terminated, when the man has no affection of good and truth, or of what is just and fair, but when these things are held respectively as vile or as nought, or are esteemed only for the sake of securing gain or honour. It is the affections that terminate and close, wherefore also they are called bonds,—the affections of good and truth internal bonds, and those of evil and falsity external bonds, n. 3835. Unless the affections of evil and falsity were bonds, the man would be insane, n. 4217; for insanities are nothing else than the loosenings of such bonds, thus they are non-terminations therein; but as in these bonds there are no internal bonds, therefore there is insanity within as to the thoughts and affections, which is prevented from bursting forth by the government of external bonds, such as the affections of gain, honour, or reputation for the sake thereof, and the consequent fear of the law and of the loss of life. This was represented in the Jewish church by the declaration; "Every open vessel in the house of a dead person, over which

there was not a pannicle for a covering, should be unclean" (Numb. xix. 15). Similar things are also signified by works 7
full of holes in Isaiah: "Those who make thread of silks, and who weave *works full of holes*, shall be ashamed; and the foundations thereof shall be bruised; all that make the ponds of the soul a reward" (xix. 9, 10); and by holes in Ezekiel: "The spirit introduced the prophet to the gate of the court, where he saw, and behold *one hole in the wall;* and he said to him, *Come, bore through the wall; therefore he bored through the wall*, and behold one inner door. Then the spirit said to him, Go in and see the abominations which they do here: when he went in and saw, behold every form of creeping thing and beast, an abomination, and all the idols of the house of Israel painted upon the wall round about" (viii. 7–10).

5146. *And in the highest basket.*—This signifies the inmost of the voluntary, as appears (1) from the signification of a basket, as denoting the voluntary, see above, n. 5144; and (2) from the signification of the highest, as denoting the inmost, see n. 2148, 3084, 4599. The highest denotes the inmost, because interior things, with man who is in space, appear as higher things, and exterior things as lower things: but when the idea of space is put off, as is the case in heaven, and also in man's interior thought, then is put off the idea of what is high and deep. For height and depth come from the idea of space: yea, in the interior heaven neither have they the idea of interiors and exteriors, because to this idea there also adheres somewhat of space, but they have the idea of a more perfect or a more imperfect state; for interior things are in a more perfect state than exterior things, because interior things are nearer to the Divine, and exterior things are more remote thence. This is the reason why what is highest signifies what is inmost. Never- 2
theless no one can comprehend what the interior is in respect to the exterior, unless he knows how the case is with degrees, concerning which, see n. 3691, 4154, 5114, 5145. A man has no other conception concerning what is interior and thus more perfect, than as concerning what is purer in continual diminution; but what is purer and what is grosser may exist in one and the same degree, both according to extension and compression, and according to determinations, and also according to the insertions of things homogeneous or heterogeneous. As such is the idea concerning the interior things of man, it cannot be otherwise apprehended than that exterior things cohere with interior things continuously, and thus act altogether as a one; but if a genuine idea be formed concerning degrees, it may then be comprehended how interior things and exterior things are distinct one amongst another, and that they are so distinct, that interior things can exist and subsist with exterior things, but exterior things in no wise without interior things:

it may also be comprehended, how the case is with the correspondence of interior things in exterior things, and likewise how exterior things can represent interior things. The above is the reason why the learned can form nothing but mere hypothesis in their dissertations concerning the intercourse of the soul and the body, and why also many of them believe that the life is in the body, and thus, that when their body dies, they shall die also as to interior things by reason of their coherence; when yet it is only the exterior degree which dies, the interior degree in this case surviving and living.

5147. *There was of all Pharaoh's food.*—This signifies full of celestial good for the nourishment of the natural, as appears (1) from the signification of food, as denoting celestial good, of which we shall speak presently; and (2) from the representation of Pharaoh, as denoting the interior natural, concerning which see n. 5080, 5095, and also the natural in general; for the interior natural and the exterior make a one when they correspond; and since food is for nourishment, therefore "there was of all Pharaoh's food," signifies full of celestial good for the *nourishment* of the natural. It is said that the food was in the highest basket, and this signifies that the inmost of the voluntary was full of celestial good; for good from the Lord flows in through a man's inmost, and thence by steps as of a ladder to exteriors: for the inmost is respectively in the most perfect state, wherefore it can immediately receive good from the Lord, but not so lower [principles]: if lower [principles] received good from the Lord immediately, they would either obscure it or
2 pervert it, for they are respectively more imperfect. As to the influx of celestial good from the Lord, and its reception, it should be known that a man's voluntary receives good, and his intellectual receives truth, and that the intellectual cannot in any wise receive truth, so as to appropriate it, unless at the same time the voluntary receives good, so also *vice versâ;* for the one flows in thereby into the other, and disposes the other to receive. Intellectual things may be compared to forms which are continually varying, and voluntary things to the harmonies resulting from the variation; consequently truths may be compared to variations, and goods to the delights thence derived; and as this is eminently the case with truths and goods, it may be manifest that the one cannot exist without the other, also that
3 one cannot be produced but by the other. The reason why food signifies celestial good is, that the foods of the angels are no other than the goods of love and charity, by which they are not only vivified but also recreated. Those goods in act, or the exercises thereof, serve especially for their recreation; for they are their desires, and it is well known that desires when they are obtained by act afford recreation and life. That such things yield nourishment to a man's spirit, when material foods

yield nourishment to his body, may also be manifest from this consideration, that foods without delights conduce little to nourishment, but with delights they nourish, since delights are what open the passages or ducts which receive and convey into the blood, whereas things undelightful close them. With the angels those delights are the goods of love and charity; and hence it may be concluded that the goods of love and charity are spiritual foods, which correspond to earthly foods: as goods are foods, so truths are drinks. In the Word 4
we frequently read of foods: he who is not acquainted with the internal sense, cannot know but that common foods are there meant, whereas they are spiritual foods, as in Jeremiah: "All the people sigh: *they seek bread;* they have given their desirable things *for food, to recreate the soul*" (Lam. i. 11). In Isaiah: Every one *that thirsteth,* come ye to the waters, and he that hath no money, come ye, buy, and *eat;* and come ye, buy *wine* and *milk* without silver, and without price" (lv. 1). In Joel: "The day of Jehovah is near, and as a devastation from the Thunderer it shall come. *Is not the food cut off before our eyes;* gladness and joy from the house of our God? The *grains* are rotten under their clods, the *garners* are wasted, the *granaries* are destroyed, because the *corn* is withered" (i. 15–17). In David: "*Our garners* are full, yielding *from food to food;* our flocks are thousands and ten thousands in our streets; there is no cry in our villages: blessed is the people to whom it is thus" (Psalm cxliv. 13–15). Again: "All things wait for Thee, *that Thou mayst give them their food in their time;* Thou givest them, they gather; Thou openest Thy hand, *they are satisfied with good*" (Psalm civ. 27, 28). In these passages 5
celestial and spiritual food is meant in the internal sense, when material food is meant in the sense of the letter. Hence it is evident, how the interiors and the exteriors of the Word, or the things which are of the spirit therein and those which are of the letter, correspond to each other; so that while a man understands them according to the sense of the letter, the angels with him understand the same according to the spiritual sense. Thus the Word was written, so as to be serviceable not only to the human race, but also to heaven; wherefore all the expressions therein are significative of heavenly things, and all the things are representative thereof, and this even to the least tittle. That food in the spiritual sense denotes good, the Lord 6
also teaches manifestly in John: "*Labor not for the food* which perisheth, but for *the food* which remaineth unto everlasting life, which the Son of Man will give unto you" (vi. 27). Again: "My flesh is *food* indeed, and My blood is drink indeed" (vi. 55). Flesh is Divine good, n. 3813, and blood is Divine truth, n. 4735. Again: "Jesus said to His disciples, *I have food to eat* which ye know not of. The disciples said

one to another, Hath any one brought Him anything to eat? Jesus said unto them, *My food* is to do the will of Him Who sent Me, and to perfect His work" (iv. 32–34). Doing the will of the Father, and perfecting His work, is the Divine good in act or exercise, which in the genuine sense is food, as was said above.

5148. *The work of the baker.*—This signifies according to all the use of the sensual, as appears (1) from the signification of work, as denoting according to all use, of which we shall speak presently; and (2) from the signification of a baker, as denoting the sensual subject to the voluntary part, see n. 5078, 5082. The reason why work denotes use is, that it is predicated of the voluntary, or of the sensual subject to the voluntary part, and whatever is done thereby, and may be called work, must be use. All works of charity are nothing else, for they are works from the will, which are uses.

5149. *And the bird did eat them out of the basket from upon my head.*—This signifies that falsity from evil consumed it, as appears (1) from the signification of a bird, as denoting intellectual things, and also thoughts, consequently the things which are thence, namely, in the genuine sense truths of every kind, and in the opposite sense falsities, see n. 40, 745, 776, 778, 866, 988, 3219; and (2) from the signification of eating, as denoting consuming; the expression eating also in the original language denotes consuming; and (3) from the signification of a basket, as denoting the voluntary, see n. 5144, 5146, in the present case evil from the voluntary, because the basket was perforated, n. 5145. Hence it follows, that the bird eating out of the basket from above the head signifies that falsity
2 from evil consumed. Falsity is of a twofold origin, namely, falsity of doctrine, and falsity of evil. Falsity of doctrine does not consume goods, for a man may be in falsity of doctrine, and yet in good; hence even the Gentiles are saved in every doctrine. But falsity of evil consumes goods, evil itself being opposite to good: yet by itself it does not consume goods, but by means of falsity; for falsity assaults the truths which are of good, truths being as it were the out-works within which is good, and by falsity the out-works are attacked and overthrown, and when these are overthrown, good is given to the curse.
3 He who does not know that birds signify intellectual things, cannot know but that when birds are named in the Word, either birds are meant thereby, or the term is used in the way of comparison as in common discourse. That birds denote the things which are of intellectual things, as thoughts, ideas, reasonings, principles, consequently truths or falsities, no one can know but from the internal sense; as in Luke: "The kingdom of God is like unto a grain of mustard seed, which a man took and cast into his garden; and it grew, and became a

great tree, *so that the birds of heaven dwelt in the branches thereof*" (xiii. 19). The birds of heaven denote truths. In 4
Ezekiel: "It shall become a stately cedar, and *under it shall dwell every bird of every wing;* in the shade of the branches thereof shall they dwell" (xvii. 23); where the bird of every wing denotes truths of every kind. Again: "Asshur is a cedar in Lebanon; in his branches *all the birds of the heavens* built their nests, and beneath his branches every beast of the field brought forth, and in his shade dwelt all great nations" (xxxi. 3, 6). The birds of the heavens in like manner denote truths. Again: 5
"Upon his ruin shall dwell *every bird of the heavens,* and upon his branches shall be every wild beast of the field" (xxxi. 13). The bird of the heavens denotes falsities. In Daniel: "Nebuchadnezzar saw in a dream, behold a tree in the midst of the earth, under it the beast of the field had shade, and *in the branches thereof dwelt the birds of heaven*" (iv. 7–9 [10–12]). In this passage also the birds of heaven denote falsities. In 6
Jeremiah: "I saw, when lo! there was no man, and *every bird of heaven* had flown away" (iv. 25). No man denotes that there was no good, n. 4287; the birds of heaven having flown away, denote that truths were dissipated. Again: "*From the bird of the heavens* even to the beast, they have flown away, they have gone away" (ix. 9 [10]): where the meaning is the same. In Matthew: "A sower went forth to sow, and some fell upon the hard way; and *the birds came and devoured it*" (xiii. 3, 4); where the birds of heaven denote reasonings, and also falsities. So also in many other passages.

5150. *And Joseph answered and said.*—This signifies revelation from perception from the celestial in the natural, as appears (1) from the signification of answering and saying, as denoting revelation from perception, see above, n. 5121; and (2) from the representation of Joseph, as denoting the celestial in the natural, see n. 5086, 5087, 5106. The reason why Joseph here denotes the celestial in the natural is, that the natural is treated of. With respect to the celestial and the spiritual, the case is this. The celestial itself and the spiritual itself, which inflows into heaven from the Divine of the Lord, dwells principally in the interior rational; for in that the forms are more perfect and accommodated to reception. Nevertheless the celestial and spiritual from the Lord's Divine flow also into the exterior rational, and also into the natural, both mediately and immediately;—mediately through the interior rational, and immediately from the Lord's Divine itself. What flows in immediately is that which arranges, and what flows in mediately is that which is arranged; thus it is in the exterior rational, and thus also in the natural. Hence may be manifest what is meant by the celestial in the natural. The celestial is from the Divine good, and the 2
spiritual from the Divine truth, both from the Lord, which,

when they are in the rational, are called the celestial and spiritual in the rational, and when in the natural, are called the celestial and spiritual in the natural. The rational and the natural mean the man himself, so far as he is formed to receive the celestial and the spiritual, but the rational means his internal and the natural his external. By influx and according to reception a man is called celestial or spiritual; celestial, if he receives the Lord's Divine good in the voluntary part, spiritual, if in the intellectual part.

5151. *This is the interpretation thereof.*—This signifies what it had in it, as appears from the signification of interpretation, as denoting what it has in it, or what is therein, see above, n. 5093, 5105, 5107.

5152. *The three baskets.*—This signifies the successions of the things of the voluntary, as appears from the signification of three baskets, as denoting the successions of the things of the voluntary, see above, n. 5144.

5153. *Are three days.*—This signifies even to the last, as appears from the signification of three, as denoting one period and its continuance from beginning to end, thus even to the last, see n. 2788, 4495, 5122.

5154. *Yet within three days.*—This signifies what is in the last, as appears from what was said just above, n. 5152, concerning the signification of three.

5155. *Pharaoh will lift up thy head from upon thee.*—This signifies what is concluded from what is foreseen, as appears from the signification of lifting up the head, as denoting what is provided and thence concluded, or what is concluded from what is provided, see above, n. 5124, but in the present case from what is foreseen, because it follows that he should be hanged on the wood, which signifies rejection and damnation. The reason why it signifies what is concluded from what is foreseen, but not from what is provided, is, that providence is predicated of good, but foresight of evil; for all good flows in from the Lord, wherefore it is provided; but all evil is from hell or from man's proprium, which makes one with hell, wherefore it is foreseen. Providence in respect to evil is nothing else than the direction or determination of evil to what is less evil, and as far as possible to good; but the evil itself is foreseen. In the present case, therefore, as the subject treated of is the sensual which is subject to the voluntary part, and its rejection on account of evil, it is foresight which is signified.

5156. *And will hang thee upon the wood.*—This signifies rejection and damnation, as appears from the signification of being hanged upon the wood, as denoting rejection and damnation; for hanging upon the wood was a curse, and a curse is rejection from the Divine, consequently it is damnation. That hanging upon the wood was a curse, is evident from Moses:

"When there shall be in a man the crime of the judgment of death, and he shall be slain, *so that thou hang him upon the wood*, his carcase shall not be all night upon the wood, but burying thou shalt bury him on the same day; for *he that is hanged is the curse of God;* because thou shalt not pollute the earth, which Jehovah thy God will give thee for an inheritance" (Deut. xxi. 22, 23). His not being all night upon the wood, signified perpetual rejection, for in the evening the day commenced anew; wherefore, unless those who were hanged had been rejected before the evening, it would have represented that evil was not rejected, consequently that the earth was not freed from it, but that it was polluted; wherefore it is added, "Thou shalt not pollute the earth which Jehovah thy God will give thee for an inheritance." That those who were hanged remained to the evening and no longer, see Joshua viii. 29; chap. x. 26. With the Jewish nation there were two principal punishments, stoning and hanging. Stoning was on account of falsity, and hanging on the wood was on account of evil; and this was because a stone denotes truth, n. 643, 1298, 3720, and in the opposite sense falsity; and wood denotes good, n. 2784, 2812, 3720, and in the opposite sense evil; wherefore, in the prophetic Word, mention is occasionally made of committing adultery with stone and wood, and thereby is signified the perversion of truth, or falsity, and the adulteration of good, or evil.

5157. *And the bird will eat thy flesh from upon thee.*—This signifies that falsity of evil will consume the things which are of those sensual things, as appears (1) from the signification of eating, as denoting consuming, see above, n. 5149; and (2) from the signification of a bird, as denoting falsity, see also above, n. 5149; and (3) from the signification of flesh, as denoting good, see n. 3812, 3813, hence in the opposite sense denoting evil: most expressions in the Word have also an opposite sense, which is known from their signification in the genuine sense; and (4) from the signification of "from upon thee," as denoting from the sensual things subject to the voluntary part, which are represented by the baker, n. 5078, 5082; and that these were evil, and therefore to be rejected, is evident from what goes before. How the case is in this respect, namely, that the sensuals subject to the intellectual part, which are represented by the butler, were retained, and the sensuals subject to the voluntary part, which are represented by the baker, were rejected, is an arcanum, which cannot be comprehended without illustration; but the following illustrations may serve in some ways for its elucidation. Sensuals mean those scientifics and delights which have been insinuated through the five external or bodily senses into a man's memory and its concupiscences, and which together constitute his exterior natural,

from which he is called a sensual man. Those scientifics are subject to the intellectual part, but the delights to the voluntary part. The scientifics also have reference to truths which are of the understanding, and the delights to goods which are of the will. The former are what are represented by the butler and were retained, but the latter are what are represented by the
3 baker and were rejected. The reason why the former were retained is, that for a time they could agree with intellectual things, and the reason why the latter were rejected is, because they could not in any wise agree together. For the voluntary in the Lord, Who is treated of in the supreme sense, was Divine from conception, and was the Divine good itself; but the voluntary by nativity from the mother was evil, wherefore it was to be rejected, and a new one to be procured in its place from the Divine voluntary by the intellectual, or from the Divine good by the Divine truth, thus from his Own power. This is the arcanum, which in the internal sense is here described.

5158. Verses 20–23. *And it came to pass on the third day, Pharaoh's birthday, and he made a feast for all his servants, and lifted up the head of the prince of the butlers, and the head of the prince of the bakers, in the midst of his servants. And he restored the prince of the butlers unto his butlership, and he gave the cup upon the palm of Pharaoh. And he hanged the prince of the bakers, as Joseph had interpreted to them. And the prince of the butlers did not remember Joseph, and forgot him. And it came to pass on the third day,* signifies in the last: *Pharaoh's birthday,* signifies when the natural was regenerated: *and he made a feast for all his servants,* signifies initiation and conjunction with the exterior natural: *and lifted up the head,* signifies according to what was provided and foreseen: *of the prince of the butlers and the head of the prince of the bakers,* signifies concerning the sensuals subject to each part, the intellectual and the voluntary: *in the midst of his servants,* signifies which are among those things that are in the exterior natural: *and he restored the prince of the butlers unto his butlership,* signifies that the sensuals of the intellectual part were received and subordinated: *and he gave the cup upon the palm of Pharaoh,* signifies that they were made subservient to the interior natural: *and he hanged the prince of the bakers,* signifies that the sensuals of the voluntary part were rejected: *as Joseph had interpreted to them,* signifies prediction from the celestial in the natural: *and the prince of the butlers did not remember Joseph,* signifies that there was not as yet conjunction in every way with the celestial of the natural: *and forgot him,* signifies removal.

5159. *And it came to pass on the third day.*—This signifies in the last, as appears from the signification of the third day, as denoting the last of a state; for a day denotes a state, n. 23,

487, 488, 493, 893, 2788, 3462, 3785, 4850, and the third denotes what is complete, thus the last, n. 1825, 2788, 4495. By the last of a state is meant when a prior state ceases, and a new one commences. With the man who is regenerating a new state commences when the order is changed, as is the case when interiors acquire dominion over exteriors, and exteriors begin to serve interiors, both as to intellectual things and as to voluntary things. This is apperceived with those who are regenerating from this circumstance, that somewhat inwardly dictates a caution lest sensual delights and corporeal or terrestrial pleasures should have rule, and should draw intellectual things over to their party to confirm their rule; and when this is the case, the prior state is in its last, and the new state is in its first. This is what is signified by on the third day. With every 2
man, whether he be regenerating or not, there exist changes and also inversions of state, but in one way with those who are regenerating, and in another with those who are not. With those who are not regenerating, those changes or inversions are effected from causes in the body, and on account of causes in civil life. The causes in the body are the lusts which come with age, and depart with it, also reflections upon the health of the body and long life in the world. The causes in civil life are apparent external restraints of the lusts, principally with a view to acquire reputation and to be accounted wise and lovers of what is just and good, but for the end of securing honours and gains. Whereas with those who are regenerating, the above changes or inversions are effected on account of spiritual causes, which proceed from what is essentially good and just. When a man begins to be affected with these, he is in the end of a prior state, and in the beginning of a new one. But since 3
few persons are capable of knowing how the case herein is, we will illustrate it by an example. He who does not suffer himself to be regenerated, loves the things of the body for the sake of the body, but not for any other end, and also the world for the sake of the world, and he goes no higher, because the things which are higher or interior, he denies in his heart. But he who is regenerating, loves also the things of the body, and likewise those of the world, but for the sake of a higher or interior end; for he loves the things of the body for the sake of the end that he may have a sound mind in a sound body, and he loves his mind and its soundness for the sake of an end still more interior, namely, that he may be wise as to good and understand truth. He also loves the things of the world like others, but for the sake of the end that by means of the world, its wealth, possessions, and honours, he may have the means to practise good and truth, justice and fairness. From this example may be known the 4
quality of each, and that in the external form they appear alike, while in the internal they are altogether unlike. From these

considerations may also be manifest the nature and quality of the causes which produce the changes and inversions of state with those who are not regenerating, and with those who are; and hence likewise it may be known, that with the regenerate interior things have rule over exterior things, whereas with the unregenerate exterior things have rule over interior things. It is the ends which a man regards that have rule: for the ends regarded bring all things in him into subordination and subjection to themselves. A man's veriest life is from no other source than from the end regarded, because the end regarded is always his love.

5160. *Pharaoh's birthday.*—This signifies when the natural was regenerated, as appears (1) from the signification of being born, as denoting being regenerated, of which we shall speak presently; and (2) from the representation of Pharaoh, as denoting the interior natural, see n. 5080, 5095, in the present case the natural in general, because with the regenerate the interior natural and the exterior act as a one by correspondence. The reason why being born denotes being regenerated is, that in the internal sense spiritual things are meant, and spiritual birth is regeneration, which is also called re-birth; wherefore, when mention is made in the Word of nativity, no other nativity is understood in heaven than what is effected by water and the spirit, that is, by faith and charity; for by being re-born or regenerated, a man becomes a man, and is altogether distinguished from the brutes, for he then becomes a son and heir of the Lord's kingdom. That the nativities which are mentioned in the Word signify spiritual nativities, see n. 1145, 1255, 3860, 3868, 4070, 4668.

5161. *And he made a feast for all his servants.*—This signifies initiation and conjunction with the exterior natural, as appears (1) from the signification of a feast, as denoting initiation to conjunction, see n. 3832, and as denoting also conjunction by love and appropriation, n. 3596; and (2) from the signification of servants, as denoting those things which are of the exterior natural; for when a man is regenerating, lower things are made subordinate and subject to higher things, or exterior things to interior things, in which case exterior things become servants, and interior things lords. Such things are signified by servants in the Word, see n. 2541, 3019, 3020; but they become such servants as are loved by the Lord; for it is mutual love which conjoins, causing it not to be apperceived as service, but as compliance from the heart; for good flows in from within, which causes such delight therein. Feasts were formerly made for various reasons, and they signified initiation into mutual love, and thereby conjunction; they were also made on birthdays, and then they represented the new birth or regeneration, which is the conjunction of interior with exterior

things in man by love, consequently the conjunction of heaven with the world in him; for what is worldly or natural with man is in such case conjoined with what is spiritual and celestial.

5162. *And lifted up the head.*—This signifies according to what was provided and foreseen, as appears from the signification of lifting up the head, as denoting what is concluded from what is provided, and also from what is foreseen, see above, n. 5124, 5155; what is provided in respect to the sensual subject to the intellectual part, and retained as good, which is represented by the butler, and what is foreseen in respect to the sensual subject to the voluntary part, and rejected as evil, which is represented by the baker; for good is provided, and evil is foreseen, because all good is from the Lord, and all evil is from hell, or from man's proprium. That a man's proprium is nothing but evil, see n. 210, 215, 694, 874–876, 987, 1023, 1044, 1047, 1581, 3812, 4328.

5163. *Of the prince of the butlers, and the head of the prince of the bakers.*—This signifies concerning the sensuals subject to each part, the intellectual and the voluntary, as appears (1) from the representation of the butler, as denoting the sensual subject to the intellectual part, n. 5077, 5082; and (2) from the representation of the baker, as denoting the sensual subject to the voluntary part, see n. 5078, 5082.

5164. *In the midst of his servants.*—This signifies which are among those things which are in the exterior natural, as appears (1) from the signification of in the midst, as denoting among them; and (2) from the signification of servants, as denoting those things which are in the exterior natural, see just above, n. 5161. In the Word all things are called servants which are beneath, and thus subordinate and subject to higher things, as those things are which are of the exterior natural, or the sensuals therein, in respect to the interior natural; those things also, which are of this latter natural, are called servants in respect to the rational; and consequently all things in general and particular in man, his inmost [principles] equally with the outermost, are called servants in respect to the Divine, for this is the supreme. The servants in this case, in the midst of whom 2
King Pharaoh executed judgment over the butler and the baker, were the princes and the nobles of the palace: the reason why these, in like manner as the other subjects of whatever condition, are called servants in respect to the king, as is the case in every kingdom also at this day, is, that the kingship represents the Lord as to Divine truth, n. 2015, 2069, 3009, 3670, 4581, 4966, 5068, in respect to Whom, all are equally servants, of whatever condition they be; yea, in the Lord's kingdom or heaven, those who are the greatest, that is, who are the inmost, are servants more than others, because they are

in the greatest obedience, and in humiliation more than the rest; for these are those who are meant by the least that are the greatest, and by the last that are first, where it is written, "The first shall be last, and *the last shall be first*" (Matt. xix. 30; xx. 16; Mark x. 31; Luke xiii. 30). "He that is *least* among you, he shall be *great*" (Luke ix. 48); also by the great who are ministers, and the first who are servants. "Whosoever would be *great* among you, shall be your *minister;* and whosoever would be *first* of you, shall be *the servant* of all" (Mark x. 44;
3 Matt. xx. 26, 27). They are called servants in respect to the Divine truth which is from the Lord, and ministers in respect to the Divine good which is from Him. The reason why the last who are the first are servants more than others is, that they know, acknowledge, and perceive, that all the life, consequently all the power which they have, is from the Lord, and not at all from themselves. But those who do not perceive this, because they do not so acknowledge it, are also servants, yet more in the acknowledgment of the mouth than of the heart. But those who are in the contrary, also call themselves servants in respect to the Divine, yet still they desire to be lords, for they are indignant and angry if the Divine does not favor them, and as it were obey them, and at length they are against the Divine, and in this case they derogate from the Divine all power, and attribute all things to themselves. There are many of this character within the church, who deny the Lord, and say they acknowledge one supreme being.

5165. *And he restored the prince of the butlers unto his butlership.*—This signifies that the sensuals of the intellectual part were received and made subordinate, as appears (1) from the representation of the prince of the butlers, as denoting in general the sensuals subject to the intellectual part, as was shewn above, and (2) from the signification of restoring unto his butlership, as denoting reducing them into order beneath the intellectual. That restoring to an office denotes reducing into order that they may be in the last place, see n. 5125. It is here said unto the butlership, because the butlership and the things relating thereto, as wine, must, strong drink, and water, are predicated of the things of the understanding, as also are drinking and imbibing, see n. 3069, 3168, 3772, 4017. Hence it is manifest, that restoring the prince of the butlers unto his butlership, denotes reducing the sensuals of the intellectual part into order, thus receiving them and
2 subordinating them. Those sensuals are received and made subordinate, when they minister and serve as means to interior things, both to produce them into act, and to see them within. For a man, in the sensuals, which are of the exterior natural, sees interior things, almost as he sees affections in the face, and still more interior affections in the eyes.

Without such an interior face, or such a plane, a man in the body cannot at all think of the things which are above the sensuals; for he sees them there, as when a man sees affections and thoughts in another's face, not attending to the face itself; and also as when he hears another speaking, not attending to the expressions but to the meaning of the speech: the speech itself consisting of expressions is the plane in which that meaning is. The case is similar with the exterior natural: unless it served interior things for a plane, in which, as in a mirror interior things might see themselves, a man would not be able to think at all; wherefore this plane is first formed, namely, from infancy. But these things are unknown, because the things which exist interiorly with man, are not made manifest without interior reflection. The quality of the exterior natural 3
appears evidently in the other life; for the face of spirits and angels is formed therefrom and according thereto: in the light of heaven interiors, especially the intentions or ends, shine forth through that face. If love to the Lord and charity towards the neighbor had formed the interiors, then there is a splendor thence derived in the face, and the face itself is love and charity in a form; but if the love of self and of the world, and thus hatred, revenge, cruelty, and the like, had formed the interiors, then there is a diabolical expression thence derived in the face, and the face itself is hatred, revenge, and cruelty in a form. Hence it may be manifest, what and of what use the exterior natural is, and what its quality is when it is subject to interiors, and what when interiors are subject to it.

5166. *And he gave the cup upon the palm of Pharaoh.*—This signifies that they were made subservient to the interior natural, as appears from what was said above, n. 5126, where similar words occur.

5167. *And he hanged the prince of the bakers.*—This signifies that the sensuals of the voluntary part were rejected, as appears also from what was explained above, n. 5156, where also similar words occur.

5168. *As Joseph had interpreted to them.*—This signifies prediction from the celestial in the natural, as appears (1) from the signification of interpreting, as denoting saying what it has in it, or what is therein, also what would happen, see n. 5093, 5105, 5107, 5141, thus predicting; and (2) from the representation of Joseph, as denoting the celestial in the natural, see n. 5086, 5087, 5106. How it happens that the sensuals of the intellectual part were retained, and the sensuals of the voluntary part rejected, see above, n. 5157. The 2
subject treated of in this chapter in the internal sense is the subordination of the exterior natural, that it should be made subordinate in order that it may serve the interior natural for a

plane, n. 5165; for unless it be made subordinate, interior truths and goods have nothing in which they can be represented, consequently the interior thoughts, which have in them a spiritual and a celestial, have nothing in which they can be represented; for interior truths and goods and thoughts are exhibited in the exterior natural as in their face, or as in a mirror; wherefore when there is no subordination, a man cannot have any interior thought; yea, neither can he have any faith, for there is no comprehension either remote or present, and consequently no apperception of such things. That which makes the natural subordinate, and reduces it to correspondence, is solely the good in which there is innocence, which good in the Word is called charity. Sensuals and scientifics are only media into which that good may flow, and present itself in a form, and unfold itself for every use; but scientifics, even if they were the very truths of faith themselves, and had not that good in them, are nothing but mere husks among filth, which fall off.

3 But in what manner exteriors are reduced to order, and to correspondence with interiors by goods, by means of scientifics and the truths of faith, is a subject that is less understood at this day than it was formerly. This is so for several reasons, but especially because at this day there is no longer any charity within the church, for it is the last time of the church, consequently neither is there any affection of knowing such things; wherefore somewhat of aversion is instantly excited, when anything is said which is within or above sensuals, consequently when anything is brought forth to view from such things as are of angelic wisdom. But as such things are in the internal sense (for the things contained in the internal sense are adequate to angelic wisdom), and as the Word is now unfolded as to the internal sense, therefore they are still to be declared, however remote they may appear from the sensual.

5169. *And the prince of the butlers did not remember Joseph.*—This signifies that there was not as yet conjunction in every way with the celestial of the natural, as appears (1) from the signification of remembering Joseph, as denoting the reception of faith, see above, n. 5130, consequently also conjunction, because conjunction is effected by means of faith; in the present case therefore "he did not remember" denotes that there was not yet conjunction in every way; and (2) from the representation of the prince of the butlers, as denoting the sensual of the intellectual part; and (3) from the representation of Joseph, as denoting the celestial of the natural; concerning which representations see above.

5170. *And forgot him.*—This signifies removal, as appears from the signification of forgetting, as denoting removal, when not remembering denotes non-conjunction, for removal is according to non-conjunction; that which is given to oblivion, is

also removed. This is likewise the case with the sensuals subject to the intellectual part; those which are retained are not on that account conjoined, for they are not as yet pure from fallacies, but as they become purified so they are conjoined. On this subject more will be said in the following chapter, where it is related of the butler that he remembered Joseph.

A CONTINUATION CONCERNING THE CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF THE INTERIOR VISCERA THEREWITH.

5171. *To what provinces the angelic societies belong, may be known in the other life from their situation in respect to the human body, and also from their operation and influx; for they flow in and operate upon that organ and member in which they are; but their influx and operation can only be perceived by those who are in the other life, and not by man, unless his interiors are opened to that extent, and not even by him, unless he have sensitive reflection given him by the Lord, to which is adjoined perception.*

5172. *There are certain well-disposed spirits, who think without meditation, and hence they quickly, and as it were without premeditation, utter whatever occurs to their thought. They have interior perception, which is not rendered so visual by meditations and thoughts, as with others; for in the progress of life, they have been instructed as from themselves concerning the goodness of things, and not so concerning their truth. I have been told that such spirits belong to the province of the* THYMUS GLAND. *This is a gland which is chiefly serviceable to infants, and in that age is soft. With such spirits also there remains a soft infantile principle, into which the perception of good flows, from which perception truth shines forth in a general manner. These may be in large groups, and yet not be disturbed, as is also the case with that gland.*

5173. *In the other life there are very many modes of agitations, and also of inaugurations into gyres. The purifications of the blood, also of the serum or lymph, and likewise of the chyle in the body, represent those agitations, which purifications are also effected by various castigations; and the introduction of those fluids afterwards to uses represent those inaugurations into gyres. It is very common in the other life, that after spirits have been agitated, they should next be let into a tranquil and delightful state, consequently into the societies into which they are to be inaugurated, and to which they are to be adjoined. That the* 2 *castigations and purifications of the blood, serum, and chyle, and*

likewise of the aliments in the stomach, correspond to such things in the spiritual world, must needs appear strange to those who think only of what is natural in natural things, and especially to those who believe in nothing else, thus denying that there is or can be in the natural anything spiritual which acts and rules; when yet the fact is, that in all things in general and particular in nature and her three kingdoms, the intrinsic agent is from the spiritual world, and unless such an active principle from that world was therein, nothing at all in the natural world could act as cause and effect, consequently nothing could be produced. That principle from the spiritual world, which is in natural things, is called the force implanted at the first creation: but it is a conatus, on the cessation of which, all action or motion ceases: hence the universal visible world is a theatre representative of the spiritual
3 *world. The case herein is similar to that of the motion of the muscles, whence comes action: which motion would instantly cease, unless there was in it a conatus from the man's thought and will; for it is according to rules known in the learned world, that on the ceasing of conatus, motion ceases, also that the conatus contains everything of the determination, and likewise that in motion there exists nothing real but the conatus. That that force, or that conatus, in action or motion is a spiritual [principle] in the natural, is clear; for thinking and willing are spiritual, but acting and being moved are natural. Those who do not think beyond nature, do not indeed apprehend this; but still they cannot deny it. However, that which is the producing principle in the will and thence in the thought, differs in form from the action which is produced; for the action only represents that which the mind wills and thinks.*

5174. *It is well known that aliments or foods in the stomach are agitated by various methods, so that their interior [principles] may be extracted, and turned to use, passing off into the chyle, and next into the blood, and also that the same operation afterwards takes place in the intestines. These agitations are represented by the first agitations of spirits, all which are effected according to their life in the world, in order that evils may be separated, and goods be collected together which may be turned to use; wherefore it may be said of souls or spirits, some time after their decease or being set free from the body, that they come as it were first into the region of the stomach, and are there agitated and purified. In this case those with whom evils have predominated, after they have been agitated to no purpose, are conveyed through the stomach into the intestines, even to the last, namely, to the colon and the rectum, and are thence voided forth into the draught, that is, into hell. But those with whom goods have predominated, after some agitations and purifications become chyle, and pass into the blood, some by a longer way, some by a shorter; some are agitated severely, some gently, and some scarcely at all: these, who are scarcely agitated*

at all, are represented in the juices of meats, which are immediately imbibed by the veins, and conveyed into the circulation, even into the brain, and so forth.

5175. *For when a man dies, and enters into the other life, his life is circumstanced like food, which is received softly by the lips, and next through the mouth, the throat, and the œsophagus, is let down into the stomach, according to the nature acquired by repeated acts during the life of the body. The generality in the beginning are treated with gentleness, being kept in the company of angels and good spirits, which is represented in foods by their being first softly touched by the lips, and next tasted by the tongue to discover their quality. The foods which are soft, and in which there is anything sweet, oily, and spirituous, are immediately received by the veins, and conveyed into the circulation; but those which are hard, in which there is anything bitter and impure and little nutritive, are subdued with greater difficulty, being let down through the œsophagus into the stomach, where by various methods and tortures they are corrected: those which are still harder, more impure, and more barren, are pushed down into the intestines, and at length into the rectum, where the first hell is, and lastly they are cast out and become excrements. The life of man is similarly circumstanced after death; he is first kept in externals; and as in externals he had led a civil and moral life, he is associated with angels and well-disposed spirits; but after the externals are taken away from him, it is manifested what his internal quality had been as to his thoughts and affections, and at length as to his ends, and according to those ends his life remains.*

5176. *So long as they are in that state, in which they are like aliments or foods in the stomach, so long they are not in the Grand Man; they are only being introduced; but when they are representatively in the blood, they are in the Grand Man.*

5177. *Those who have been very solicitous about the future, especially those who on that account have been rendered self-willed and avaricious, appear in the region of the stomach. I have seen many there. The sphere of their life may be compared to the nauseous stench which is exhaled from the stomach, and also to the heaviness arising from indigestion. Those who have been of such a quality, stay long in that region; for solicitude about futurity when confirmed by act greatly dulls and retards the influx of spiritual life: for they attribute to themselves what is of the Divine providence; and those who do this, oppose the influx, and from themselves the life of good and truth.*

5178. *Since solicitude concerning the future is what causes anxieties in man, and since such spirits appear in the region of the stomach, it is for this reason that anxieties affect the stomach more than the rest of the viscera. I have been permitted to observe, how those anxieties have been increased and diminished according to the presence and removal of those spirits. Some anxieties have*

been perceived interiorly, some more exteriorly, some more above, and some more beneath, according to the difference of such solicitudes as to their origins, derivations, and determinations. Hence also, when such anxieties occupy the mind, the region about the stomach is tightly bound, and sometimes pain is noticed there, also anxieties appear to arise thence; and hence also, when a man is no longer solicitous about the future, or when all things go well with him, so that he is no longer afraid of any misfortune, the region about the stomach is free and expanded, and he experiences delight.

5179. *On a certain time I felt somewhat of anxiety in the lower part of the stomach, whence it was made manifest to me that such spirits were present. I entered into conversation with them, and said, that it was better they should retire, as their sphere, which occasioned anxiety, did not agree with the spheres of the spirits who were attendant upon me. I had then some conversation with them concerning spheres, observing, that there are very many spiritual spheres about a man, and that men neither know nor are willing to know that this is the case, because they deny all that is called spiritual, and some whatever is not seen and touched; thus that some spheres from the spiritual world, which are agreeable to his life, encompass a man, and that by those spheres he is in society with spirits of similar affection, and that hence very many things exist, which the man who attributes all things to nature, either denies or ascribes to a more hidden nature; for example, in the case of what is ascribed to fortune; some by experience are altogether persuaded there is something secretly operating, which is called fortune; but they know not whence it is. That there is such an operating power from a spiritual sphere, and that it is the ultimate of Providence, will, by the Divine mercy of the Lord, be shewn elsewhere, from experimental testimony.*

5180. *There are genii and spirits, who occasion a kind of suction or attraction in the head, so that the place where such attraction or suction exists, is in pain. I once experienced a manifest sensation of suction, as if a membrane were sucked up to the fullest extent. I doubt whether others could have endured it on account of the pain; but as I was accustomed to it, I at length frequently endured it without pain. The principal place of suction was in the top of the head, and thence it continued itself towards the region of the left ear, also towards that of the left eye; the suction towards the eye was from spirits, that towards the ear was from genii; both of them appertained to the province of the* RECEPTACULUM CHYLI *and* DUCTS *of the* CHYLE, *whither also the chyle is attracted from all parts, although likewise at the same time it is impelled. Moreover there were others who acted inwardly in the head, almost in the same manner, but not with such a force of suction. I was told that these correspond to the subtle* chyle, *which is brought towards the brain, and is there*

mixed with new animal spirit, that it may be returned again towards the heart. Those who acted outwardly, I first saw in front, a little to the left, afterwards higher there, so that their region was observed from the plane of the septum of the nose rising towards the plane of the left ear. Those who constitute 2 *that province, are of a twofold genus; some are modest enough, some petulant. The modest are those who have desired to know what men have thought, with the intent of alluring and binding them to themselves: for he who knows what another thinks, is acquainted with his secrets and interiors, which cause them to be conjoined together; the end regarded being conversation and friendship; these desire only to know what is good, and explore it, and put a good interpretation on the rest. But the petulant desire and endeavour by many methods to find out another's thoughts, with the intent either of making gain or of doing hurt thereby; and because they are in such desire and endeavour, they detain another's mind in the thing which they wish to know, not receding, but even adding assent from the affection, thereby attracting even the secret thoughts; they act in like manner in the other life in the societies there, and yet more cunningly, not suffering another to wander from his idea, which they also inflame and thereby entice forth; hence they afterwards hold others as it were in bonds, and at their disposal, being privy to their evils. These spirits are among the wandering ones, and are frequently chastised.*

5181. *It may also in some measure be known from the gyres, to what province in the Grand Man, and correspondently in the body, spirits and angels belong. The gyres of those who belong to the province of the* lymphatics, *are slender and rapid, like a smoothly flowing stream, so that scarce any gyration can be felt. Those who belong to the lymphatics, are afterwards conveyed into places, which they said have reference to the* MESENTERY; *and it was told me that there are as it were labyrinths therein, and that they are next taken away thence to various places in the Grand Man, that they may serve for use like the chyle in the body.*

5182. *There are gyres into which newly-arrived spirits are obliged to be inaugurated, to the intent that they may be initiated into fellowship with others, so as both to speak and think together with them; it being necessary in the other life that concord and unanimity prevail, so that all may constitute a one, like all things in general and particular in man, which, although they are everywhere various, still by unanimity make a one. The case is similar in the Grand Man; and to this end it is needful that the thought and speech of one be in concord with the thought and speech of others. It is a fundamental principle, that the thought and speech should in themselves be in concord in every individual in a society, otherwise somewhat discordant is felt like a grating noise, which strikes the minds of others. Everything discordant is also disuniting, and is an impurity which is to be rejected. This*

impurity from discord is represented by the impurity with and in the blood, from which it is to be defecated. This defecation is effected by agitations, which are temptations of various kinds, and afterwards by introductions into gyres. The first introduction into gyres is, that they may be accommodated together; the second, that the thought and the speech may be in concord together; the third, that they may mutually agree amongst each other as to the thoughts and affections; the fourth is, that they may agree together in truths and goods.

5183. *I have been permitted to observe the gyres of those who belong to the province of the* LIVER, *for the space of an hour. The gyres were gentle, flowing about variously according to the operation of that viscus, and affected me with much delight. Their operation is diverse, but it is generally orbicular. That their operation is diverse, is represented also in the functions of the liver, which are diverse. For the liver draws the blood to itself, and separates it, and pours the better blood into the veins, sends that of a middle sort into the hepatic duct, and leaves the vile sort for the gall-bladder. This is the case in adults. But in embryos the liver receives the blood from the womb of the mother, and purifies it, insinuating the purer part into the veins, so that by a shorter way it may flow into the heart: it then acts as a guard before the heart.*

5184. *Those who belong to the* PANCREAS, *act by a sharper mode, and as it were by a mode of sawing, also with a noise like that of sawing, which is sonorous in the ears of spirits, but does not affect the ears of men, unless they be in the spirit while in the body. Their region is between that of the spleen and of the liver, more to the left. Those who are in the province of the* SPLEEN, *are almost directly above the head; but their operation falls thither.*

5185. *There are spirits who have reference to the* pancreatic, hepatic, *and* cystic ducts, *consequently to the biles contained therein, which the intestines eject. Those spirits are distinct one from another; but they act in fellowship according to the state of those to whom their operation is determined. They present themselves principally on occasions of chastisements and punishments, which they are willing to direct: the worst of them are so stubborn, that they are unwilling on any account to desist, unless they be deterred by fears and threats; for they are afraid of punishments, and then promise everything. They are those, who in the life of the body had remained obstinately fixed in their own opinions, not so much from evil of life as from natural depravity. When they are in their natural state, they think nothing: to think nothing is to think obscurely of several things at once, and not distinctly of anything: their delight is to chastise, and thereby to do good; nor do they abstain from filthiness.*

5186. *Those who constitute the province of the* gall-bladder, *are situated at the back; they are those who in the life of the*

body have despised what is honorable, and in some measure what is pious, and also who have brought probity and piety into discredit.

5187. *A certain spirit came to me, inquiring whether I knew where he might stay. I thought he was well-disposed; and when I told him that possibly he might stay where he was, the agitatory spirits of this province came, and agitated him miserably, which I was sorry for, and in vain desired to prevent. I then observed that I was in the province of the gall bladder; the agitatory spirits were those who had despised probity and piety. I was permitted to observe one kind of agitation there, which was a compulsion to speak with a rapidity exceeding that of the thoughts, which they effected by an abstraction of the speech from the thought, and then by compulsion to follow their speech, which was done with pain. By such agitation the slow are inaugurated into a quickness of thinking and speaking.*

5188. *There are some in the world who act by artifices and lies, whence come evils. I was shewn their quality and mode of action. They employ the harmless as means of persuading, and also represent people as having said so and so, whereas they had said nothing of the kind; in a word, they use evil means of attaining their end whatever it be: these means are deceits, lies, and artifices. Such have reference to the sores called* tubercles, *which usually grow on the pleura and other membranes; and these sores, wherever they are rooted in, spread widely, till at length they bring decay upon the whole membrane. Such spirits are severely punished. Their punishment differs* 2 *from that of others, and is effected by circumrotations. They are turned round from left to right, like a disc which at first is flat, but in turning round swells out; afterwards the swelling appears to be depressed and to become hollow, the velocity is then increased; it is wonderful that this is according to the form and in imitation of such swellings or imposthumes: I observed, that in the circumrotation they attempted to draw others, for the most part the guiltless, into their whirl, thus into destruction; thus that it was of no concern to them whom they drew into perdition, provided the persons so drawn seem to themselves to perish. I* 3 *also observed, that they have the most intense sight, instantly as it were seeing, and thereby seizing upon most favourable means; thus that they are more sharp-sighted than others. They may also be called mortifying ulcers, wherever they are in the chamber of the breast, either in the pleura, the pericardium, the mediastinum, or the lungs. It was shewn me, that such, after punishment, are rejected to the back, into the deep, and that they lie there with the face and belly downwards, with a small portion of human life, being thus deprived of their sharp-sightedness, which was that of the life of a wild beast. Their hell is in a deep place beneath the right foot, a little in front.*

5189. *There once came some spirits in front, and before their approach I perceived a sphere from evils, whence I was led to suppose that the approaching spirits were evil; but they were their enemies. That they were their enemies, I discovered from the troublesome and hostile influence which they inspired against them. When they reached me, they placed themselves over my head, and accosted me, saying they were men. I replied they were not men endowed with a body such as men in the world have, who usually call themselves men from the form of the body; nevertheless they were men because the spirit of man is truly the man. From these observations I did not notice, on their part, any dissent, because they confirmed them. They said further, that they were dissimilar men; but as it seemed impossible to me, that there should be a society of dissimilars in the other life, I entered into conversation with them on the subject, and said, that if a common cause impelled them to unity, they might still be consociated, because thereby they would all have one end. They said, that their quality was such, that each speaks differently from another, and yet they all think alike, which they also illustrated by examples, whereby it appeared to me that they all had one per-*
2 *ception, but their speech was diverse. They next applied themselves to my left ear, and said they were good spirits, and that it is their custom so to speak. It was said respecting them, that they come in a collected body, and it is not known whence they are. I perceived the sphere of evil spirits was most troublesome to them; for evil spirits are the subjects whom they agitate. Their society, which is a wandering one, was represented by a man and a woman in a chamber, clad in a garment which was turned into a robe*
3 *of a sky-blue color. I perceived that they have reference to the* ISTHMUS *in the brain, between the cerebrum and the cerebellum, through which the fibres pass, and are thence spread in various directions, and wherever they go they act differently in the external parts: also that they have reference to the* GANGLIA *in the body, into which a nerve flows, and thence branches out into several fibres, some of which are conveyed in one direction, some in another, and in ultimates their action is dissimilar, nevertheless it is from one beginning; thus in ultimates it is dissimilar as to appearance, yet similar as to the end. It is also well known, that one force acting in the extremes is capable of manifold variation, and this according to the form which exists there. Ends are also represented by the beginnings from which the fibres proceed, such as they are in the brain; the thoughts thence derived are represented by the fibres from those beginnings; and the actions thence flowing by the nerves which are from the fibres.*

5190. *The subject of correspondence with the Grand Man will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE FORTY-FIRST.

1. AND it came to pass at the end of two years of days, and Pharaoh dreamed, and behold he was standing by the river.
2. And behold out of the river there came up seven kine, beautiful of look, and fat of flesh, and they fed in the sedge.
3. And behold seven other kine came up after them out of the river, evil of look, and thin of flesh, and they stood by the kine on the bank of the river.
4. And the kine evil of look and thin of flesh did eat up the seven kine beautiful of look and fat; and Pharaoh awoke.
5. And he slept and dreamed a second time; and behold seven ears of corn came up on one stalk, fat and good.
6. And behold seven thin ears, and parched with the east wind, budded after them.
7. And the seven thin ears swallowed up the seven fat and full ears; and Pharaoh awoke, and behold it was a dream.
8. And it came to pass in the morning, his spirit was troubled, and he sent and called all the magicians of Egypt, and all the wise ones thereof, and Pharaoh told them his dream, and no one interpreted those things to Pharaoh.
9. And the prince of the butlers spoke with Pharaoh, saying, I remember my sins this day.
10. Pharaoh was wroth with his servants, and gave me into custody in the house of the prince of the body-guards, me and the prince of the bakers.
11. And we dreamed a dream in one night, I and he; each according to the interpretation of his dream, we dreamed.
12. And there was there with us a Hebrew boy, a servant of the prince of the body-guards; and we told him, and he interpreted to us our dreams, to each according to his dream, he interpreted.
13. And it came to pass, as he interpreted to us, so it was; me he restored unto my office, and him he hanged.
14. And Pharaoh sent, and called Joseph, and they hastened him out of the pit; and he polled himself, and changed his garments, and came to Pharaoh.
15. And Pharaoh said to Joseph, I have dreamed a dream, and no one interpreteth it; and I have heard of thee, saying, that thou hearest a dream to interpret it.
16. And Joseph answered Pharaoh, saying, Not to me; GOD will answer peace, Pharaoh.

17. And Pharaoh spoke to Joseph; In my dream, behold I was standing by the bank of a river.

18. And behold out of the river there came up seven kine fat of flesh and beautiful of form, and they fed in the sedge.

19. And behold seven other kine came up after them, thin and very evil of form, and lean of flesh; I have not seen such as them in all the land of Egypt for badness.

20. And the lean and evil kine did eat up the seven former fat kine.

21. And they came to their entrails; and it was not known that they came to their entrails, and their look was malignant as in the beginning; and I awoke.

22. And I saw in my dream, and behold seven ears of corn came up on one stalk, full and good.

23. And behold seven ears, dry, thin, and parched with the east wind, budded after them.

24. And the thin ears swallowed up the seven good ears; and I said to the magicians, and no one declared to me.

25. And Joseph said to Pharaoh, The dream of Pharaoh it is one; what God doeth, He hath declared to Pharaoh.

26. The seven good kine, they are seven years; and the seven good ears of corn, they are seven years; the dream it is one.

27. And the seven kine thin and evil coming up after them, they are seven years; and the seven empty ears, parched with the east wind, shall be seven years of famine.

28. This is the word which I spoke to Pharaoh; What God doeth, He hath made Pharaoh see.

29. Behold there come seven years of great abundance of provision in all the land of Egypt.

30. And there shall arise seven years of famine after them, and all the abundance of provision in the land of Egypt shall be given to oblivion; and the famine shall consume the land.

31. And the abundance of provision in the land shall not be known from before that famine following, because it will be very grievous.

32. And upon the dream being repeated to Pharaoh twice, [it was] because the word was established from with God, and God hasteneth to do it.

33. And now let Pharaoh see a man (*vir*) intelligent and wise, and set him over the land of Egypt.

34. Let Pharaoh do [this], and let him set governors over the land, and let him take the fifth of the land of Egypt in the seven years of abundance of provision.

35. And let them gather together all the food of those good years that are coming, and let them lay up corn under the hand of Pharaoh, food in the cities, and let them guard it.

36. And let the food be for a store to the land, for the seven

years of famine which shall be in the land of Egypt; and the land shall not be cut off in the famine.

37. And the word was good in the eyes of Pharaoh, and in the eyes of all his servants.

38. And Pharaoh said to his servants, Shall we find such a man (*vir*) as this, in whom is the spirit of God?

39. And Pharaoh said to Joseph, Since God hath made thee to know all this, there is no one so intelligent and wise as thou art.

40. Thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne I will be greater than thou.

41. And Pharaoh said to Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his ring from upon his hand, and put it upon Joseph's hand; and he clothed him with garments of fine linen, and put a necklace of gold upon his neck.

43. And he made him to be carried in the second chariot which he had; and they cried before him Abrech [bow the knee]; and he set him over all the land of Egypt.

44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee there shall not a man (*vir*) lift up his hand and his foot in all the land of Egypt.

45. And Pharaoh called the name of Joseph Zaphenath Paaneach; and he gave him Asenath the daughter of Potipherah the priest of On for a woman: and Joseph went forth over the land of Egypt.

46. And Joseph was a son of thirty years when he stood before Pharaoh king of Egypt; and Joseph went forth from before Pharaoh, and passed over into all the land of Egypt.

47. And in the seven years of abundance of provision, the land made collections.

48. And he gathered together all the food of the seven years, which were in the land of Egypt, and put the food in the cities, the food of the field of the city, what things were round about it, he put in the midst thereof.

49. And Joseph laid up corn, as the sand of the sea, very much, till he ceased to number it, because it was without number.

50. And unto Joseph were born two sons, before the year of famine came, whom Asenath the daughter of Potipherah the priest of On bare unto him.

51. And Joseph called the name of the first-born Manasseh, Because God hath made me forget all my labor, and all the house of my father.

52. And the name of the second he called Ephraim, Because God hath made me to be fruitful in the land of my affliction.

53. And the seven years were finished of the abundance of provision, which was in the land of Egypt.

54. And the seven years of famine began to come, as Joseph had said; and the famine was in all lands, and in all the land of Egypt there was bread.

55. And all the land of Egypt suffered famine; and the people cried unto Pharaoh for bread; and Pharaoh said to all Egypt, Go unto Joseph; what he saith unto you, do.

56. And the famine was over all the faces of the land; and Joseph opened all in which [there was corn], and sold to Egypt; and the famine prevailed in the land of Egypt.

57. And every land came to Egypt to buy, to Joseph; because the famine prevailed in every land.

THE CONTENTS.

5191. THE subject treated of in this chapter, in the internal sense, is the second state of the celestial of the spiritual, which is Joseph, namely, concerning its exaltation over the things which are of the natural or external man, thus over all the scientifics therein, which are Egypt.

5192. Pharaoh is the natural in general, which has now rested, and left all things to the celestial of the spiritual, which is Joseph. The seven years of abundance of provision in the land of Egypt are the scientifics to which good from the celestial of the spiritual can be applied. The seven years of famine are the following states, when there was nothing good in the scientifics, except what was from the Divine celestial of the spiritual which is from the Lord's Divine Human. These things are treated of in detail in what follows.

THE INTERNAL SENSE.

5193. Verses 1–4. *AND it came to pass at the end of two years of days, and Pharaoh dreamed, and behold he was standing by the river. And behold out of the river there came up seven kine, beautiful of look, and fat of flesh, and they fed in the sedge. And behold seven other kine came up after them out of the river, evil of look, and thin of flesh, and they stood by the kine on the bank of the river. And the kine evil of look, and thin of flesh, ate up the seven kine beautiful of look and fat; and Pharaoh awoke. And it came to pass at the end of two years of days,* signifies after a state of conjunction: *and Pharaoh dreamed,*

signifies what is provided concerning the natural: *and behold he was standing by the river,* signifies from boundary to boundary: *and behold out of the river,* signifies what is in the boundary: *there came up seven kine,* signifies the truths of the natural: *beautiful of look,* signifies those which are of faith: *and fat of flesh,* signifies those which are of charity: *and they fed in the sedge,* signifies instruction: *and behold seven other kine came up after them out of the river,* signifies the falsities which are of the natural also in the boundary: *evil of look,* signifies those which are not of faith: *and thin of flesh,* signifies and not of charity: *and they stood by the kine on the bank of the river,* signifies that they are in the boundaries where there are truths: *and the kine evil of look and thin of flesh did eat up,* signifies that the falsities which are not of faith and not of charity, exterminated: *the seven kine beautiful of look and fat,* signifies the truths of the natural which are of faith and charity: *and Pharaoh awoke,* signifies a state of illustration.

5194. *And it came to pass at the end of two years of days.* —This signifies after a state of conjunction, namely, of the sensuals which are of the exterior natural with the sensuals which are of the interior natural, which have been treated of in the preceding chapter, as appears from the signification of two years of days, or of the time of two years, as denoting a state of conjunction; for two signify conjunction, n. 1686, 3519, and years, and also days, signify states. That years have this signification, see n. 487, 488, 493, 893; that days have the same, see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850. Two signify conjunction, because all things in general and particular which are in the spiritual world, and thus which are in the natural, have reference to the two principles, good and truth,—to good as to the acting and influent, and to truth as to the passive and recipient; and because they have reference to those two, and nothing is ever produced unless those two are made a one by somewhat resembling a marriage, therefore, two signifies conjunction. Such a resemblance to a marriage exists in all things in general [2] and particular of nature, and of her three kingdoms, and nothing at all exists without it. For in order that anything may exist in nature, there must be heat and light. Heat in the natural world corresponds to the good of love in the spiritual world, and light corresponds to the truth of faith; those two, heat and light, must act in unity, if anything is to be produced, but if they do not act in unity, as is the case in the time of winter, nothing at all is produced. That this is also the case spiritually, is very manifest from what is observable in man. There are two faculties in man, the will and the understanding; the will is formed to receive spiritual heat, that is, the good of love and charity, and the understanding to receive spiritual light, that is, the truth of faith; unless these two, the good of

love and charity, and the truth of faith, make a one in man, nothing is produced; for the good of love without the truth of faith does not determine and qualify anything; and the truth of faith without the good of love does not effect anything; wherefore, in order that the heavenly marriage may be in man, or that he may be in the heavenly marriage, those two principles must make a one with him. Hence it is that the Ancients compared all things in general and particular, in the world and in man, to marriages, n. 54, 55, 568, 718, 747, 917, 1432, 2173, 2516, 2731, 2739, 2758, 3132, 4434, 4823, 4835, 5138. From these considerations it may be manifest why two signify conjunction.

5195. *And Pharaoh dreamed.*—This signifies what is foreseen concerning the natural, as appears (1) from the representation of Pharaoh, as denoting the natural, see n. 5079, 5080, 5095, 5160; and (2) from the signification of dreaming, as denoting the prediction of things to come, thus in the supreme sense, foresight, see n. 3698, 4682, 5091, 5092, 5104; and because it denotes foresight or what is foreseen, it also denotes providence, or what is provided; for the one does not exist without the other. For providence respects state in its successions to eternity, which state cannot be provided for unless it be foreseen. To provide things present, and not at the same time to foresee things to come, and thereby not to provide at the same time things to come in things present, would be without end, without order, and consequently without wisdom and intelligence, and would thus not be from the Divine. Providence is predicated of what is good, and foresight of what is not good, n. 5155. Foresight cannot be predicated of good, because good is in the Divine, and exists therefrom and according thereto; but it can be predicated of what is not good and of what is evil, for this exists out of the Divine from others who are opposed to the Divine: thus, as providence is predicated of good, it is also predicated of the conjunction of the natural with the celestial of the spiritual, which conjunction is treated of in this chapter; wherefore by dreaming is here signified what is provided.

5196. *And behold he was standing by the river.*—This signifies from boundary to boundary, as appears from the signification of the river, in the present case the river of Egypt or the Nile, as denoting a boundary. A river denotes a boundary, because the great rivers, namely, the Euphrates, the Jordan, and the Nile, and likewise the sea, were the ultimate boundaries of the land of Canaan, and because the land of Canaan itself represented the Lord's kingdom, and hence the various places there represented various things in that kingdom, consequently the rivers represented the ultimates or boundaries of the land; see n. 1866, 4116, 4240. The Nile or river of Egypt represented the

sensuals subject to the intellectual part, thus the scientifics which are thence derived, for these are the ultimates of the spiritual things of the Lord's kingdom. The reason why it signifies from boundary to boundary is, that it is said of Pharaoh that he was standing by a river; for Pharaoh represented the natural in general, n. 5160. To view anything from the interior even to the ultimate, is represented by standing by the river; such is the case in the spiritual world; and because it is then viewed from boundary to boundary, therefore this is signified by the above words in the internal sense.

5197. *And behold out of the river.*—This signifies what is in the boundary, as appears from the signification of a river, as denoting a boundary, see just above, n. 5196. The reason why out of the river denotes in the boundary is, that they appeared there.

5198. *There came up seven kine.*—This signifies the truths of the natural, as appears from the signification of kine, as denoting truths of the natural, of which we shall speak presently. The reason why there were seven is, that seven signify what is holy, n. 395, 433, 716, and hence that number adds sanctity to the thing treated of, n. 881; the thing also, which is here treated of, is holy, for it is the further re-birth of the natural by its conjunction with the celestial of the spiritual. That kine or heifers signify truths of the natural may appear from the consideration, that oxen and young bulls signify goods of the natural, see n. 2180, 2566, 2781, 2830. In the Word, where the male signifies good, the female signifies truth; and on the other hand, where the male signifies truth, the female signifies good; hence it is that a cow signifies the truth of the natural, because an ox signifies the good thereof. That all beasts whatsoever, which are mentioned in the Word, [2] signify affections,—the evil and useless beasts evil affections, and the gentle and useful beasts good affections, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519. The reason why they are significative is derived from the representatives in the world of spirits; for when they are conversing in heaven respecting the affections, the beasts which correspond to the affections of the kind they are conversing about are then represented in the world of spirits; and this I have frequently been permitted to see. I have sometimes wondered whence this arose, and I perceived that the lives of the beasts are nothing but affections, as they follow their affection by instinct without reason, and are thereby impelled each to its use. To those affections without reason no other bodily forms are suitable, than those in which they appear on the earth; hence, when the conversation is about affections only, their ultimate forms appear like the forms of the bodies of such beasts; for those affections cannot be clothed with other

forms than such as correspond. I have also seen strange beasts, such as do not exist anywhere in the world, which were
3 from unknown and mixed affections. Hence then, in the Word, beasts signify affections; but what affections they signify can only be known from the internal sense. Oxen signify the good of the natural, as may be seen in the places above cited, and kine signify the truths of the natural, as may be evident from the passages where they are named, as in Isaiah chap. xi. 7; Hosea iv. 16; Amos iv. 1; also from the water of separation wherewith the children of Israel were to be cleansed, which was prepared from a *red cow* burned to ashes outside the camp, with which were mixed cedar-wood, hyssop, and double-dyed scarlet (Numb. xix. 2–11); when this process is unfolded according to the internal sense, it shows that the red cow signifies the unclean truth of the natural, which was made clean by burning, and also by such things as are signified by cedar-wood, hyssop, and double-dyed scarlet; water therefrom represented the means of purification.

5199. *Beautiful of look.*—This signifies those which are of faith, as appears from the signification of beauty, and of look. Spiritual beauty is the affection of interior truth, and spiritual look is faith; hence beautiful of look signifies the affection of the truth of faith, n. 553, 3080, 3821, 4985. Spiritual beauty is the affection of interior truth, because truth is the form of good: the good itself, which is from the Divine in heaven, is that from which the angels have life; but the form of their life is [determined] by the truths which are from that good; nevertheless the truth of faith does not make the beauty, but the affection itself which is in the truths of faith, which affection is from good. Beauty derived only from the truth of faith is like the beauty of a painted or sculptured face; but the beauty derived from the affection of the truth which is from good, is like the beauty of a living face animated by celestial love; for such as is the quality of the love, or of the affection which shines forth from the form of the face, such is the beauty. Hence it is that the angels appear of ineffable beauty: from their faces shines forth the good of love through the truth of faith, which not only appear before the sight, but are also perceived from the spheres which are derived from them. The reason why beauty is from this source is, that the universal heaven is a Grand Man, and corresponds to all things in general and particular in man. He, therefore, who is in the good of love and thence in the truth of faith, is in the form of heaven, consequently in the beauty in which heaven is, where the Divine from the Lord is all in all. Hence also it is, that those who are in hell, since they are contrary to good and truth, are in horrible deformity, and in the light of heaven they appear not as men but as monsters. Spiritual

look is faith, because looking at and seeing, in the internal sense, denote understanding, and in a still more interior sense having faith, see n. 897, 2150, 2325, 2807, 3863, 3869, 4403–4421.

5200. *And fat of flesh.*—This signifies those which are of charity, as appears (1) from the signification of fat or fatness, as denoting what is celestial, and being predicated of the good of love and charity, see n. 353: and (2) from the signification of flesh, as denoting the voluntary vivified by good from the Lord, see n. 148, 149, 780, 999, 3812, 3813, thus also denoting the good of love and charity. Hence it follows, that fat of flesh signifies the things which are of charity, when beautiful of look signifies the things which are of faith. Thus the truths of the natural, which are signified by kine, are described by their formal and their essential. Their formal consists of those things which are of faith, and their essential of those which are of charity. That this is the case does not appear from the sense of the letter.

5201. *And they fed in the sedge.*—This signifies instruction, as appears (1) from the signification of feeding, as denoting being instructed, of which we shall speak presently; and (2) from the signification of sedge or the larger grass which is near rivers, as denoting the scientifics which are of the natural man. That grass or herb denotes scientifics, is clear from the Word: feeding in the sedge, therefore, denotes being instructed in scientifics, and by means of scientifics concerning truths and goods; for scientifics are media, and as it were mirrors, in which an image of interior things presents itself; and in this image, as again in a mirror, are presented and represented the truths and goods of faith, consequently the things of heaven which are called spiritual: but this latter image, as it is more inward, is apparent only to those who are in faith from charity. This is what is signified in the genuine sense by feeding in the sedge. That feeding denotes being instructed, is evident from 2
those passages in the Word where it occurs; as in Isaiah: "Then shall he give the rain of thy seed, with which thou sowest the earth, and the bread of the increase of the earth, and it shall be fat and rich; in that day thy cattle *shall feed* in a *broad pasture*" (xxx. 23). Cattle denote those who are in good and truth; feeding in a broad pasture denotes being instructed abundantly. Again: "I have given thee for a 3
covenant of the people to restore the earth, to partition out the wasted inheritances, to say to the bound, Go forth; to those who are in darkness, Be revealed. *They shall feed upon the ways*, and in all steep places shall be their *pasture*" (xlix. 8, 9); speaking of the Lord's advent. Feeding upon the ways denotes being instructed in truths. That ways denote truths, see n. 627, 2333. Pasture denotes the instruction itself. In

Jeremiah: "Woe to the *shepherds* that destroy and scatter the flock of *my pasture.* Therefore thus saith Jehovah the God of Israel against *the shepherds that feed My people*" (xxiii. 1, 2). Shepherds denote those who instruct, and a flock those who are
4 instructed, n. 343, 3795; thus feeding denotes instructing. As it was customary to call those who teach, pastors or shepherds, and those who learn, a flock, therefore also it is a received form of speech to speak of feeding, when talking of preaching, or of instruction from doctrine or the Word: but this is done comparatively, and not significatively as in the Word. The reason why in the Word feeding is spoken of significatively is, that when they are conversing in heaven about instruction, and about doctrine from the Word, at such times in the world of spirits, where spiritual things appear naturally, there are represented to the sight green meadows with grass, herbs, and flowers, and also flocks therein, in great variety according to the quality of the conversation in heaven about instruction and
5 doctrine. Again, in the same prophet: "I will bring back Israel to his habitation, that *he may feed* in Carmel and Bashan, and in the mount of Ephraim, and in Gilead, his soul shall be satisfied" (l. 19). Feeding in Carmel and Bashan denotes being instructed in the goods of faith and charity. Again: "All her honor hath departed from the daughter of Zion; her princes are become as harts; they have not found *pasture*" (Lam. i. 6). In Ezekiel: "*I will feed them in a good pasture,* and in the mountains of the height of Israel shall be their *fold;* they shall lie down in a *good fold,* and *they shall feed in a fat pasture* upon
6 the mountains of Israel" (xxxiv. 14). In Hosea: "Now will Jehovah *feed* them as a sheep in breadth" (iv. 16). Feeding in breadth denotes instructing in truths; that breadth denotes truth, see n. 1613, 3433, 3434, 4482. In Micah: "Thou Bethlehem Ephrata, out of thee shall come forth to Me he that shall be the ruler in Israel. He shall stand and *feed* in the strength of Jehovah" (v. 1, 3 [2, 4]). Again: "*Feed thy people* with thy rod, the flock of thine inheritance dwelling alone; *let them feed* in Bashan and Gilead, as in the days of the age" (vii. 14). In Zephaniah: "The remains of Israel *shall feed* and be at rest, and
7 none shall make them afraid" (iii. 13). In David: "Jehovah is *my Shepherd:* He will cause me to lie down in *pastures of herb;* He will lead me to the waters of rest" (Psalm xxiii. 1, 2). Again: "He hath made us, and not we ourselves; we are His people, and *the flock of His pasture,*" or according to the Keri, "therefore we are His; we are His people and the flock of His *pasture*" (Psalm c. 3). In the Apocalypse: "The Lamb that is in the midst of the throne *will feed them,* and will lead them to living fountains of waters" (vii. 17). In John: "I am the door; by Me if any one enter in, he shall be saved, and shall go in and out, and *find pasture*" (x. 9). Again: "Jesus said to Peter,

Feed My lambs; and a second time, *Feed* My sheep; and a third time, *Feed* My sheep" (xxi. 15–17).

5202. *And behold seven other kine came up after them out of the river.*—This signifies the falsities which are of the natural, also in the boundary, as appears (1) from the signification of kine, as denoting the truths of the natural, concerning which see above, n. 5198: hence in the opposite sense kine denote falsities; for most expressions in the Word have an opposite sense, which is known from the genuine; consequently, since kine in the genuine sense denote truths of the natural, in the opposite sense they denote falsities of the same kind, thus falsities in the natural; and (2) from the signification of a river, as denoting a boundary, see also above, n. 5196, 5197; that they were in the boundary, is also manifest from its being said that they came up out of the river; for coming up is predicted of progression from what is exterior towards interiors, n. 3084, 4539, 4969. We will explain how the case is in respect 2
to this subject, because it is treated of in what follows. The subject considered in the preceding chapter was the exterior natural, and the things therein, which appertained to the intellectual class, and those which appertained to the voluntary class, the former of which were received, and the latter rejected. The things which appertained to the intellectual class, were represented by the butler, and those which appertained to the voluntary class, by the baker; and as the things which appertained to the intellectual class were received, they were also subordinated to the interior natural. These were the things treated of in the preceding chapter, and this was the beginning of the re-birth of the natural. In the present chapter, the subject 3
treated of is the influx of the celestial of the spiritual into those things of the natural which were retained, namely, into those which were of the intellectual part there; these are what are signified by the kine beautiful of look and fat of flesh; but because the natural cannot be re-born as to intellectual things alone, there were also voluntary things; for in order that anything may exist, it is necessary that it partake both of the intellectual and at the same time of the voluntary; and whereas the former voluntary was rejected, therefore a new one was to flow in in its place. This new voluntary is from the celestial of the spiritual, which, together with its influx into the natural, is the subject treated of in this chapter. How the case is with the natural in this state, is described in the internal sense, namely, that the truths therein were exterminated by falsities, and the natural was thus left to the celestial of the spiritual; and these things are signified by the good kine being devoured by the evil, and by the full ears of corn being swallowed up by the empty, and afterwards by Joseph's being appointed overseer of all the land of Egypt. But on these subjects, by the Divine mercy of

4 the Lord, more will be said in what follows. Moreover the subjects are of such a nature as scarcely to fall into the light of the human understanding; for they are the arcana of regeneration, which in themselves are innumerable, and scarcely at all known to man. For the man who is in good, is re-born every moment, from his earliest infancy to the last period of his life in the world, and afterwards to eternity, not only as to his interiors, but also as to his exteriors, and this by stupendous processes. These processes are what for the most part constitute angelic wisdom; and it is well known that that wisdom is ineffable, and contains such things as the ear hath not heard, nor the eyes seen, neither have entered into the thought of man. The internal sense of the Word treats of such things; thus it is adapted to angelic wisdom; and when it inflows thence into the sense of the letter, it becomes adapted to human wisdom, and thereby in a hidden manner affects those who, from good, are in the desire of knowing truths from the Word.

5203. *Evil of look.*—This signifies those which are not of faith, as appears from the signification of beautiful of look, as denoting those which are of faith, see just above, n. 5199; hence in this passage evil of look denotes those which were not of faith.

5204. *And thin of flesh.*—This signifies those which are not of charity, as appears from the signification of fat of flesh, as denoting those which are of charity, see also above, n. 5200: hence in this passage thin of flesh denotes those which were not of charity, for they are in the opposite.

5205. *And they stood by the kine on the bank of the river.*—This signifies that they are in the boundaries where there are truths, as appears (1) from the signification of standing by the bank of a river, as denoting in the boundaries; that a river denotes a boundary, see n. 5196, 5197: and (2) from the signification of kine, as denoting truths of the natural, see above, n. 5198. How it happens that falsities stood in the boundaries where there are truths, will be evident from what follows, when it comes to be explained in detail what is signified in the internal sense by the famine of seven years in the land of Egypt, which was predicted and signified by the seven kine evil of look, and thin of flesh, also by the seven ears of corn, thin and parched by the east wind.

5206. *And the kine evil of look and thin of flesh did eat up.*—This signifies that the falsities which are not of faith and not of charity exterminated, as appears (1) from the signification of eating up, as denoting consuming, see n. 5149, 5157, but in the present case exterminating, because the truths which are in the natural, before they are vivified by the celestial of the spiritual, consequently before they are regenerated, are as it were exterminated by falsities; and (2) from the signification

of kine evil of look, as denoting those which are not of faith, see n. 5203: and (3) from the signification of thin of flesh, as denoting those which are not of charity, see also above, n. 5204.

5207. *The seven kine beautiful of look and fat.*—This signifies the truths of the natural which are of faith and charity, as appears (1) from the signification of kine, as denoting truths of the natural, see above, n. 5198; (2) from the signification of beautiful of look, as denoting those which are of faith, see n. 5199; and (3) from the signification of fat, as denoting those which are of charity, see n. 5200. In reference to truths being exterminated from the natural by falsities in the boundaries, it is to be noted, that this is the case in the beginning in all regeneration; for truths, which in the beginning are insinuated with man, are indeed in themselves truths: but they are not truths with him until good is adjoined to them: the good adjoined causes truths to be truths, good being the essential, and truths its formals, wherefore in the beginning falsities are near truths, or falsities are also in the boundaries where truths are; but in proportion as good is conjoined to truths, falsities flee away. This is also actually the case in the other life, where the sphere of falsity applies itself to truths according to the influx of good into truths: when little of good flows in, the sphere of falsity is near; when more of good flows in, the sphere of falsity removes itself further off; and when good is altogether adjoined to truths, the sphere of falsity is altogether dissipated. When the sphere of falsity is near at hand, as is the case in the beginning, according to what was said above, then truths are as it were exterminated; but in the meanwhile they are stored up in the interior, and are there filled with good, and thence successively brought forth. These are the things which are signified by the seven kine and the seven ears of corn, and in what follows by the seven years of abundance of provision and the seven years of famine; but they cannot be apprehended by those who know nothing concerning regeneration and the internal state of man.

5208. *And Pharaoh awoke.*—This signifies a state of illustration, as appears (1) from the signification of awaking, as denoting being illustrated, see n. 3715; and (2) from the representation of Pharaoh, as denoting the natural, see above. Hence it is evident, that Pharaoh awoke signifies a state of illustration in the natural. By illustration is here meant a general illustration from the celestial of the spiritual, thus from the interior. The illustration, which comes or flows in from the interior, is general in the lower, but becomes successively less general, and at length particular, in the degree that truths from good are there insinuated; for every truth derives from good its brightness and also its power of illustration. Hence it is, that it was said just above, n. 5206, that truths were exterminated out of the natural, which is to the end that the natural

may receive common or general illustration from the interior, and that afterwards in the general illustration, or general light, truths may be there replaced in their order, whereby the natural
2 is illustrated particularly. In this manner correspondence is effected between the spiritual and the natural with man, or between his internal and his external. For truths are first procured, afterwards those truths are as it were exterminated; yet they are not exterminated but stored up, and in such case the lower is illustrated in a general manner by the higher, or the exterior by the interior, and in that light truths are replaced in their order, whence all truths therein become images of their general [principle], and correspond thereto. In all things in general and particular which exist, not only in the spiritual world, but also in the natural, that which is general precedes, into which things less general, and finally particulars are afterwards successively inserted: without such insertion or in-fitting, nothing can possibly have any coherence; for whatever is not in and dependent on some general [principle], is dissipated, see n. 917, 3057, 4269, 4325, 4329, 4345, 4383.

5209. Verses 5–7. *And he slept and dreamed a second time; and behold seven ears of corn came up on one stalk, fat and good. And behold seven thin ears, and parched with the east wind, budded after them. And the seven thin ears swallowed up the seven fat and full ears; and Pharaoh awoke, and behold it was a dream. And he slept,* signifies an obscure state: *and dreamed a second time,* signifies what is provided: *and behold seven ears of corn came up on one stalk,* signifies scientifics which are of the natural, conjoined together: *fat and good,* signifies to which the things of faith and charity could be applied: *and behold seven thin ears,* signifies useless scientifics: *and parched with the east wind,* signifies full of lusts: *budded after them,* signifies appeared near: *and the seven thin ears swallowed up the seven fat and full ears,* signifies that useless scientifics exterminate good scientifics: *and Pharaoh awoke,* signifies a general state of illustration: *and behold it was a dream,* signifies in that obscurity.

5210. *And he slept.*—This signifies an obscure state, as appears from the signification of sleeping, as denoting an obscure state. Sleep also in a spiritual sense is nothing else, as wakefulness is nothing but a clear state; for spiritual sleep is when truths are in obscurity, and spiritual wakefulness when truths are in clearness: in the degree also of such clearness or obscurity, spirits are wakeful or asleep. Hence it is manifest that sleeping denotes an obscure state.

5211. *And dreamed a second time.*—This signifies what is provided, as appears from the signification of dreaming, as denoting what is provided, see n. 5195.

5212. *And behold seven ears of corn came up on one stalk.*—This signifies scientifics, which are of the natural, conjoined

together, as appears (1) from the signification of ears or spikes of corn, as denoting scientifics of the natural, of which we shall speak presently; and (2) from the signification of on one stalk, as denoting conjoined together; for what are on one stalk, are conjoined as to origin. The reason why ears or spikes of corn signify scientifics is, that corn signifies good of the natural, n. 3580; for scientifics are the continents of natural good, as the ears are of corn; for as in general all truths are the vessels of good, so also are all scientifics, these being the lowest truths. The lowest truths, or truths of the exterior natural, are called scientifics, because they are in a man's natural or external memory, and because they partake for the most part of the light of the world, and hence may be presented and represented before others by forms of expression, or by ideas formed into expressions by such things as are of the world and its light. But those which are in the interior memory, are called not scientifics but truths, so far as they partake of the light of heaven; neither are they intelligible except by that light, nor expressible except by forms of expression or by ideas formed into expressions by such things as are of heaven and its light. The scientifics which are here signified by ears or spikes of corn, are the scientifics of the church, concerning which, see n. 4749, 4844, 4964, 4965. The reason why there 2
were two dreams, one concerning seven kine, the other concerning seven ears of corn, is, that the subject treated of in the internal sense is the interior and the exterior natural, and in what follows, the re-birth of each. The seven kine signify the things which are of the interior natural, and are called natural truths, n. 5198; and the seven ears of corn signify the truths of the exterior natural, which are called scientifics. Interior and exterior scientifics are signified by the 3
spikes of the river Euphrates even to the river of Egypt, in Isaiah: "Moreover it shall be in that day, Jehovah shall beat off *from the spike of the river even to the river of Egypt;* and ye shall be gathered one to another, ye sons of Israel. Moreover it shall be in that day, a great trumpet shall sound, and those shall come that perish in the land of Asshur, and those that are driven out in the land of Egypt, and shall bow themselves to Jehovah in the mountain of holiness, in Jerusalem" (xxvii. 12, 13). Those that perish in the land of Asshur denote interior truths, and those that are driven out in the land of Egypt denote exterior truths or scientifics. The comparison 4
with grass, the ears of corn, and the corn itself, involves also the re-birth of man by scientifics, the truths of faith, and the goods of charity, in the following passage in Mark: "Jesus said, So is the kingdom of God, as when a man casts forth seed upon the earth, then sleeps, and rises night and day; and the seed buds and grows, whilst he knows not: for the earth

beareth fruit of her own accord, first the *grass*, next the *ear*, and lastly *the corn in the ear;* but when the fruit shall be brought forth, he will immediately put in the sickle, because the harvest is at hand" (iv. 26–29). The kingdom of God, which is compared to grass, the ear, and the corn, is heaven which is in man by regeneration; for he who is regenerated has in himself the kingdom of God, and is made in an image a kingdom of God or a heaven. Grass is the first scientific; the ear, or spike, is the scientific of truth thence derived; corn is the consequent good. The laws enacted also *concerning gleanings* (Levit. xix. 9; xxiii. 22), likewise concerning the liberty of *plucking the ears of corn* from the standing corn of a companion (Deut. xxiii. 26 [25]), and likewise concerning the not eating bread, *parched ears*, or *green ears of corn*, until they brought the offering of God (Levit. xxiii. 14), represented such things as are signified by ears or spikes of corn.

5213. *Fat and good.*—This signifies to which the things of faith and charity could be applied, as appears (1) from the signification of fat, when it is predicated of the scientifics which are signified by ears of corn, as denoting their receptibility of the good of faith, consequently that the things which are of faith could be applied to them; for scientifics are vessels, of which when fatness is predicated, it signifies their fitness to receive such things as are of faith from charity; and (2) from the signification of good, when it is predicated of the scientifics which are signified by ears of corn, as denoting their receptibility of the good of charity, consequently that the things which are of charity could be applied to them. The reason why the fat have respect to the things which are of faith, and the good to those which are of charity, is derived from the mode of expression prevailing throughout the Word; for where two adjectives are applied to one thing, the one involves the things which are of faith, and the other those which are of charity, and this by reason of the marriage of truth and good in the minutest details of the Word, n. 683, 793, 801, 2173, 2516, 2712, 4137, 5138. That the fat signify the things which are of faith, and the good those which are of charity, is also manifest from similar expressions which precede concerning the kine, n. 5199, 5200. There are numerous scientifics, to which the things that are of faith and charity can be applied, such as all the scientifics of the church which are signified by Egypt in a good sense, see n. 4749, 4844, 4964, 4965, consequently all the scientifics which are true concerning correspondences, representatives, significatives, influx, order, intelligence and wisdom, the affections, yea, all the truths of interior and exterior nature, both visible and invisible, because these correspond to spiritual truths.

5214. *And behold seven thin ears.*—This signifies useless scientifics, as appears (1) from the signification of ears, as

denoting scientifics, see n. 5212; and (2) from the signification of thin, as denoting what are useless; for thin is opposed to full, and that is said to be full in which there is use, or what is the same, in which there is good, for all good is of use; wherefore that is thin which is useless. Those scientifics are useless, which have no other end than glory and pleasure; those ends are useless, because they are of no benefit to the neighbor.

5215. *And parched with the east wind.*—This signifies full of lusts, as appears from the signification of being parched with the east wind, as denoting being consumed by the fire of lusts. For the east wind and the east, in the genuine sense, denote love to the Lord and love towards the neighbour, n. 101, 1250, 3249, 3708, 3762; hence in the opposite sense they denote the love of self and the love of the world, consequently concupiscences and lusts; for these spring from those loves: fire is predicated of these for the reason mentioned in n. 5071, consequently parching is also predicated of them. There are two 2
origins of heat, as there are also two origins of light. One origin of heat is from the sun of the world, the other is from the sun of heaven, which is the Lord. It is well known that the sun of the world diffuses heat into its world and all things therein; but it is not so well known that the sun of heaven infuses heat into the universal heaven; nevertheless, it might be known, if men would only reflect upon the heat which is intrinsically in them, and which has nothing in common with the heat of the world, that is, if they would only reflect upon that which is called vital heat. Hence it might be known, that this heat differs in its nature from that of the world, the former being living, and the latter not living, and that the former heat in consequence of being living kindles the man's interiors, his will and understanding, and gives him the faculty of desiring, loving, and being affected; hence also his desires, loves, and affections, are spiritual heats, and also are so called. That they are heats, is very evident; for from living bodies there exhales heat in all directions, even in the greatest cold; and also, when the desires and affections, that is, the loves, grow more intense, the body grows warmer in the same degree. It is this heat which in the Word is meant by burning, fire, and flame; in the genuine sense it is celestial and spiritual love, but in the opposite sense corporeal and terrestrial love. Hence it may be manifest, that by being parched with the east wind, is here signified being consumed by the fire of lusts; and when it is predicated of the scientifics, which are the thin ears of corn, it denotes their being full of lusts. That the east wind signifies 3
the things which are of lusts and of the phantasies thence derived, is manifest from the passages in the Word where it is named, as in David: "He caused the *east wind* to arise in the heavens, and by His power He brought forth the south wind,

and He caused flesh to rain down upon them as dust, and the bird of wing as the sand of the sea" (Psalm lxxviii. 26, 27). That the flesh, which that wind brought, signifies concupiscences, and the bird of wing the phantasies thence derived, is manifest from the book of Moses (Numb. xi. 31–35), where it is written that the name of the place where the people were smitten with a plague by reason of their eating flesh, was called the graves
4 of *lust*, because there they buried the people that *lusted*. In Ezekiel: "Behold the vine that was planted, shall it prosper? *Withering shall it not wither*, when the *east wind* toucheth it? Shall it [not] *wither* upon the beds of the garden where it budded?" (xvii. 10). And again: "The vine was plucked up in anger, it was cast to the earth, and the *east wind* parched its fruit; each rod of its strength was plucked up and *withered;* the *fire* devoured every one of them: for a *fire* came forth from the rod of its branches, and devoured its fruit, so that there is not in it a rod of strength, a sceptre to have dominion" (xix. 12, 14), where the east wind denotes the things which are of lusts. In Isaiah: "He meditated concerning *his rough wind*, in the
5 day of the *east wind*" (xxvii. 8). In Hosea: "There shall come an *east wind*, the wind of Jehovah ascending from the wilderness; and his spring *shall become dry*, and his fountain *shall be dried up:* he shall spoil the treasure of every vessel of desire" (xiii. 15); where also the east wind denotes the things which are of lusts. In like manner in Jeremiah: "As the *east wind* I
6 will disperse them before the enemy" (xviii. 17). In David: "By the *east wind* Thou shalt break in pieces the ships of Tarshish" (Psalm xlviii. 8 [7]). In Isaiah: "Thou hast forsaken Thy people, the house of Jacob, because they are filled with the *east wind* and the soothsayers are Philistines" (ii. 6). In Hosea: "Ephraim feedeth on the wind, and followeth the *east wind;* every day he multiplieth a lie and vastation" (xii. 1). The wind here denotes fantasies, and the east wind lusts. The like is also meant, in the internal sense, by the *east wind* whereby the locusts were brought, and by which they were cast into the sea (Exod. x. 13, 19); and also whereby the waters of the Red Sea were divided (Exod. xiv. 21).

5216. *Budded after them.*—This signifies appeared near, as is evident (1) from the signification of budding in this passage, as denoting appearing; and (2) from the signification of after them, as denoting near, or in the boundary, as is signified by the evil and thin kine coming up *after them*, namely, after the beautiful and fat kine, n. 5202. The reason why "after them" denotes near is, that *after* denotes succession of time, and in the spiritual world, and consequently in the spiritual sense, there is no notion of time, but instead thereof such a state as corresponds thereto.

5217. *And the seven thin ears swallowed up the seven fat and full ears.*—This signifies that useless scientifics exterminate

good scientifics, as appears (1) from the signification of the thin ears, as denoting useless scientifics, see above, n. 5214; (2) from the signification of the fat and full ears, as denoting scientifics to which the things of faith and charity might be applied, see n. 5213, consequently good scientifics; and (3) from the signification of swallowing up, as denoting exterminating, in like manner as eating up, which is said above of the kine, n. 5206. That good scientifics are exterminated by useless scientifics, or that truths are exterminated by falsities, see n. 5207. This is also the case in the spiritual world. Where there are falsities, truths cannot subsist, and on the other hand, where there are truths, falsities cannot subsist: the one exterminates the other, for they are opposites; the reason of this is, that falsities are from hell and truths from heaven. It sometimes appears as if falsities and truths are in one subject; but in this case they are not such falsities as are opposite to the truths, but such as are associated by applications. The subject where truths and at the same time opposite falsities subsist, is called lukewarm; and the subject in which falsities and truths are commixed, is called profane.

5218. *And Pharaoh awoke.*—This signifies a general state of illustration, as appears from what was explained above, n. 5208, where the same words occur.

5219. *And behold it was a dream.*—This signifies in that obscurity, as appears from the signification of a dream, as denoting an obscure state, see n. 1838, 2514, 2528, 5210. It is called obscurity, because truths were exterminated; for where there are no truths, there is obscurity, inasmuch as the light of heaven flows only into truths; for the light of heaven is the Divine truth from the Lord; hence the truths with angels and spirits, and also with men, are substituted lights; but they have their light from the Divine truth by means of good in truths; for unless truths are from good, that is, unless truths have good in themselves, they cannot receive any light from the Divine; by means of good they receive light, good being like fire or flame, and truths like the lights thence derived. Truths do indeed shine without good in the other life, but only with a wintry light, which becomes darkness at [the approach of] the light of heaven. From these considerations it may be manifest what is here meant by obscurity, namely, the state of the natural when good scientifics are exterminated by useless scientifics. Such an obscurity is what may be illustrated in a general manner, n. 5208, 5218; whereas an obscurity originating in falsities cannot at all be illustrated; for falsities are so many darknesses which extinguish the light of heaven, and thereby cause an obscurity which cannot be illustrated until the falsities are removed.

5220. Verse 8. *And it came to pass in the morning his spirit was troubled, and he sent and called all the magicians of Egypt,*

and all the wise ones thereof, and Pharaoh told them his dream, and no one interpreted those things to Pharaoh. And it came to pass in the morning, signifies in that new state: *his spirit was troubled,* signifies disturbance: *and he sent and called all the magicians of Egypt and the wise ones thereof,* signifies in consulting scientifics both interior and exterior: *and Pharaoh told them his dream,* signifies concerning things to come: *and no one interpreted those things to Pharaoh,* signifies that it was not known what would happen.

5221. *And it came to pass in the morning.*—This signifies in that new state, as appears (1) from the signification of it came to pass, or it was, as involving what is new, see n. 4979, 4987; and (2) from the signification of the morning, as denoting a state of illustration, see n. 3458, 3723; this is that new state which is meant, concerning which see above, n. 5218. The subject here treated of is that state and its quality, namely, that there was a disturbance therein by reason of the obscurity concerning what would happen. But as to the quality of that state, scarce any one can know anything, unless he be in a spiritual sphere, and at the same time attentive to the things which are going on within: he cannot otherwise even know what is meant by being generally illustrated and particularly illustrated, nor even what is meant by illustration, still less that in a general state of illustration there is in the beginning disturbance, and that tranquillity does not commence until truths from good are replaced in their order. How these things are, is clearly perceived by the angels, and also by good spirits, because they are in a spiritual sphere; to relish and to think of such things is their delight; whereas to the man who is in a natural sphere, and still more to him who is in a sensual sphere, and still more to him who is in a grossly sensual sphere derived from things corporeal and earthly, such things are irksome.

5222. *His spirit was troubled.*—This signifies disturbance, as appears from the signification of being troubled in spirit, as denoting being disturbed. In this passage, as also occasionally in other parts of the Word, the spirit means the interior affection and thought, which also are the spirit of man. The ancients called them the spirit; but specifically by the spirit they meant the interior man, which is to live after the death of the body. Whereas at this day by the spirit, where it occurs in such a sense, is only meant the thinking principle, and this without any other subject than the body in which it is, because it is no longer believed that the interior man is the very man himself, but [it is believed] that the interior man, which is commonly called the soul or spirit, is merely thought without an adequate subject, consequently, being mere thought without a subject to abide in, that it will be dissipated after the death of the body, like something ethereal or flamy. Such is the meaning annexed

to spirit at this day, as when mention is made of being troubled in spirit, sorrowful in spirit, glad in spirit, or triumphing in spirit, whereas it is the very interior man himself that is called the spirit, and that is troubled, sorrowful, and glad, or that triumphs, and that is a man in a form altogether human, but invisible to the eyes of the body, to whom appertains thought.

5223. *And he sent and called all the magicians of Egypt and the wise ones thereof.*—This signifies in consulting scientifics both interior and exterior, as appears (1) from the signification of the magicians, as denoting in the good sense interior scientifics, of which we shall speak presently; and (2) from the signification of the wise ones, as denoting exterior scientifics, of which also we shall speak presently. The reason why the magicians and the wise ones of Egypt signify scientifics is, that Egypt was among those kingdoms where the Ancient representative church was, n. 1238, 2385; but in Egypt the scientifics of that church principally cultivated were those which related to correspondences, representatives, and significatives, by which scientifics were explained the things which were written in the books of the church, and which had place in their holy worship, n. 4749, 4964, 4966. Hence it is, that Egypt in general signifies scientifics, n. 1164, 1165, 1186, 1462; and also Pharaoh the king thereof. The chief persons among those who were skilled in those scientifics and taught them, were called magicians and the wise. Those who were skilled in and taught the mystic scientifics were called magicians, and those who were skilled in and taught the non-mystic scientifics were called the wise; consequently, those who were skilled in and taught the interior scientifics were called magicians, and those who were skilled in and taught the exterior scientifics were called the wise. Hence it is that by the magicians and the wise such things are signified in the Word. But after they began to abuse the interior scientifics of the church, and to turn them into magic, then by Egypt also began to be signified the scientific which perverts, and in like manner by the magicians of Egypt and the wise ones thereof. The magicians of that [2] time were acquainted with such things as are of the spiritual world, which they learnt from the correspondences and representatives of the church; wherefore also many of them had communication with spirits, and hence learnt illusory arts, whereby they wrought magical miracles; but those who were called *the wise*, did not regard such things, but solved enigmas, and taught the causes of natural things. Herein consisted the wisdom of that time, and the ability to effect such things was called wisdom, as may be manifest from what is recorded of Solomon in the first book of the Kings: "The *wisdom of Solomon* was multiplied above the *wisdom* of all the sons of the east, and above all the *wisdom of the Egyptians;* so that he was *wiser* than

all men, than Ethan the Ezrahite, and Heman, and Khalkol, and Darda, the sons of Machol. He spoke three thousand *proverbs*, and his songs were a thousand and five. Moreover he spoke of trees, from the cedars which were in Lebanon, even to the hyssop which cometh forth from the wall: he spoke also of beasts, and of birds, and of creeping things, and of fishes. Therefore there came of all people to hear the *wisdom* of Solomon, from with all the kings of the earth who heard of *his wisdom*" (v. 10–14 [iv. 30–34]); and from what is recorded of the queen of Sheba in the same book, "that she came to try him with *hard questions;* and Solomon told her all her words; there was not a word hidden from the king which he did not tell her" (x. 1, and the follow-
3 ing verses). Hence it is evident what was called wisdom at that time, and who were called wise, not only in Egypt, but also in other countries, as in Syria, Arabia, and Babylon; but in the internal sense by Egyptian wisdom nothing else is signified than the science of natural things, and by magic the science of spiritual things; thus by the wise exterior scientifies, by the magicians interior scientifies, and by Egypt in general science, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966. By Egypt and the wise men thereof nothing else was meant in Isaiah: "The princes of Zoan are fools; the counsel of *the wise counsellors of Pharaoh* is brutish; how is it said to Pharaoh, *I am a son of the wise*, a son of the kings of antiquity? where now are thy
4 *wise ones?*" (xix. 11, 12). That those were called magicians, who were in the science of spiritual things, and also thence in revelations, is evident from the *magicians* who came "from the east to Jerusalem, inquiring where the king of the Jews was born, and saying that they had seen His star in the east, and had come to worship Him" (Matt. ii. 1, 2). And it is also evident from Daniel, who is called the *prince of magicians* (iv. 6 [9]); and in another place: "The queen said to king Belshazzar, There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; therefore king Nebuchadnezzar thy father appointed him *prince of the magicians*, the diviners, the Chaldeans, and of the soothsayers" (Dan. v. 11). And again: "There was not found among them all any like Daniel, Hananiah, Mishael, and Asariah; for when they stood before the king, in every word of wisdom and intelligence which the king inquired of them, he found them ten times *superior to all the magicians* and diviners, that were in his kingdom" (Dan. i. 19,
5 20). That by magicians in the opposite sense are meant those who perverted spiritual things, and thereby exercised magic arts, is well known; as those who are mentioned in Exod. vii. 11, 12; viii. 3, 14, 15 [7, 17, 18]; ix. 11. Magic was merely a perversion and a perverse application of such things as are of order

in the spiritual world, whence magic descends; but that magic is now called natural, because nothing above or beyond nature is any longer acknowledged: what is spiritual, unless thereby is meant what is interiorly natural, is altogether denied.

5224. *And Pharaoh told them the dream.*—This signifies concerning things to come, as appears from the signification of a dream, as denoting foresight, prediction, and the event, see n. 5091, 5092, 5104, thus things to come. How these things are in the internal sense, is manifest from the series of the things treated of. The subject treated of in this verse is a new state of the natural, when it is in obscurity by reason of truths being thence exterminated, and that in such case there is disturbance therein in consulting scientifics concerning things to come: for when such obscurity happens, then the thought instantly falls to work to consider what the event will be, and this is a general thing in every such state during man's regeneration, therefore that state is here described in the internal sense. Such states however at this day are unknown, both 2
because few are regenerated, and because those who are regenerated do not reflect upon such things. Man is little concerned at this day about the things which are going on interiorly within him, because he is wholly occupied by external things; and to him who is wholly occupied by externals, that is, who makes externals the ends of life, internal things are of no account: concerning the above obscurity he would say, What have I to do with such considerations, from which there results neither gain nor honor?—Why must I think about the state of the soul, or of the internal man, whether it be in obscurity when truths are exterminated, or in clearness, when truths are placed therein? What profit is it to me to know this? As to whether there be any internal man, and any other state of the soul after its release from the body, I am in doubt, yea, whether there be any soul which lives after death: for who has ever returned from the dead, and given information on the subject? Such is the secret language of the man of the church at this day, and such are his thoughts, when he hears or reads anything concerning the state of the internal man. Hence the reason is evident, why those things which are going on inwardly in man, are at this day concealed and altogether unknown. Such an obscurity of intellect never prevailed with 3
the Ancients: their wisdom consisted in cultivating interior things, and thereby perfecting each faculty, both the intellectual and the voluntary, and thus providing for the well-being of their souls. That the Ancients were interested in such subjects, is clear from their writings, which are extant even at this day, and also from the desire of all to hear Solomon; for "*therefore there came of all people to hear the wisdom of Solomon, from with all the kings of the earth, who had heard of*

his wisdom" (1 Kings v. 14 [iv. 34]): therefore also came the queen of Sheba, and from the happiness which she experienced from the wisdom of Solomon, she said, *"Blessed are thy men; blessed are these thy servants, who stand before thee continually, and hear thy wisdom"* (1 Kings x. 8). Who at this day would call himself happy on that account?

5225. *And no one interpreted those things to Pharaoh.*— This signifies that it was unknown what would happen, as appears from the signification of interpreting, as denoting knowing what would happen, see n. 5141: hence no one interpreted, denotes not knowing; for *no one*, in the internal sense, denotes the negative of a thing, thus *not*. For the idea of a person is turned into the idea of a thing in the internal sense, thus the idea of a man (*vir*), a husband, a woman, a wife, a son, a daughter, a boy, or a virgin, into the idea of truth or good, and, as above, n. 5223, the idea of the magicians and the wise ones into the idea of interior and exterior scientifics. The reason of this is, that in the spiritual world, or in heaven, it is not persons but things that come under the mind's view; for persons limit the idea, and concentrate it upon somewhat finite, whereas things do not so limit and concentrate it, but extend it to what is infinite, thus to the Lord. Hence also it is, that no person that is named in the Word, is perceived in heaven, but instead thereof the thing which that person represents; so neither is any person or nation perceived, but the quality thereof; yea further, there is not a single historical relation of the Word concerning any person, nation, or people, but what is altogether unknown in heaven, consequently, neither is it known who are Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation; but it is there perceived what are Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation, and so in all other cases. Hence the angelic speech is respectively unlimited and also universal.

5226. Verses 9–13. *And the prince of the butlers spoke with Pharaoh, saying, I remember my sins this day. Pharaoh was wroth with his servants, and gave me into custody, in the house of the prince of the body-guards, me and the prince of the bakers. And we dreamed a dream in one night, I and he; each according to the interpretation of his dream, we dreamed. And there was there with us a Hebrew boy, a servant of the prince of the body-guards; and we told him, and he interpreted to us our dreams, to each according to his dream, he interpreted. And it came to pass, as he interpreted to us, so it was; me he restored unto my office, and him he hanged. And the prince of the butlers spoke with Pharaoh,* signifies thought from the sensual subject to the intellectual part: *saying*, signifies perception thence: *I remember my sins this day*, signifies concerning the state of disjunction: *Pharaoh was wroth with his servants*, signifies when

the natural averted itself: *and gave me into custody in the house of the prince of the body-guards,* signifies rejection by the things which are primary for interpretation: *me and the prince of the bakers,* signifies each sensual: *and we dreamed a dream in one night,* signifies what is foreseen in obscurity: *I and he,* signifies concerning each sensual: *each according to the interpretation of his dream, we dreamed,* signifies what would happen to each: *and there was there with us a Hebrew boy,* signifies that by reason of temptation the guiltless [principle] of the church was rejected thither: *a servant of the prince of the body-guards,* signifies wherein was truth which primarily served for interpretation: *and we told him,* signifies that thence was perception: *and he interpreted to us our dreams,* signifies what was in the things foreseen in obscurity: *to each according to his dream he interpreted,* signifies from truth: *and it came to pass, as he interpreted to us, so it was,* signifies that so it happened: *me he restored unto my office,* signifies that the sensual of the intellectual part was received: *and him he hanged,* signifies that the sensual of the voluntary part was rejected.

5227. *And the prince of the butlers spoke with Pharaoh.*—This signifies thought from the sensual subject to the intellectual part, as appears (1) from the signification of speaking, as denoting thinking, see n. 2271, 2287, 2619; and (2) from the representation of the prince of the butlers, as denoting the sensual subject to the intellectual part, see n. 5077, 5082. What is meant by thought from the sensual, see n. 5141.

5228. *Saying.*—This signifies perception thence, as appears from the signification of saying, as denoting perceiving, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509. What is meant by perception thence, or by perception from thought, cannot be explained to the apprehension, because at this day it is altogether unknown what spiritual perception is, and what is unknown cannot be understood, however it may be described. Perception is nothing but the speech or thought of the angels who are with man. When that speech or thought flows in, it causes a perception that a thing is so or is not so, but only with those who are in the good of love and charity, for it flows in through good: with them, that perception produces thoughts; for what is perceptive is to them the general of thought; but there is no perception from thought actually, but only apparently. But concerning this arcanum we cannot say more, because, as has been said, it is unknown at this day what perception is.

5229. *I remember my sins this day.*—This signifies concerning the state of disjunction, as appears (1) from the signification of sins, as denoting things of inverted order, see n. 5076; and (2) from the signification of remembering, as denoting conjunction, see n. 5169; thus remembering sins denotes being conjoined with the

things which are of inverted order, consequently being disjoined from the natural which is represented by Pharaoh; for what is conjoined with the things which are in inverted order, is disjoined with those which are in order. The reason why remembering denotes conjunction is, that in the other life the remembrance of any one conjoins; for as soon as a spirit remembers another, he becomes present, so that they can converse together: hence it is, that angels and spirits can meet with all whom they have known, or heard of, and can see them present, and converse with them, whenever the Lord permits them to remember them, n. 1114.

5230. *Pharaoh was wroth with his servants.*—This signifies when the natural averted itself, as appears from what was explained above, n. 5080, 5081, where similar words occur.

5231. *And gave me into custody in the house of the prince of the body-guards.*—This signifies rejection by the things which are primary for interpretation, as appears also from what was explained above, n. 5083, 5084, where similar words occur.

5232. *Me and the prince of the bakers.*—This signifies each sensual, as appears (1) from the representation of the prince of the butlers, who is here meant by *me*, as denoting the sensual subject in general to the intellectual part, see n. 5077, 5082; and (2) from the representation of the prince of the bakers, as denoting the sensual subject in general to the voluntary part, see n. 5078, 5082; thus by me and the prince of the bakers is signified each sensual. It is said each sensual, because in man there are two faculties which constitute his life, namely, the will and the understanding, to which all things in general and particular in man have relation. The reason why there are two faculties in man which constitute his life, is, that there are two principles constituent of life in heaven, namely, good and truth; good has relation to the will, and truth to the understanding. Hence it is evident there are two things which make a man spiritual, and consequently blessed in the other life, namely, charity and faith, for charity is good, and faith is truth; and charity has relation to the will, and faith to the understanding.

2 To those two principles, namely, good and truth, all things in general and particular in nature have reference, and thence exist and subsist. That they have reference to those two principles, is very manifest from the case of heat and light. Heat has reference to good, and light to truth; wherefore also spiritual heat is the good of love, and spiritual light is the truth of faith. Since all things in general and particular in universal nature, have reference to those two principles, namely, good and truth, and good is represented in heat, and faith in light, let every one judge what the quality of man is from faith alone without charity, or what is the same thing, from only understanding truth without willing good: does it not resemble

the state of winter, when the light is bright, and still all things are torpid, because without heat? Such is the state of the man who is in faith alone, and not in the good of love: he is in cold and darkness,—in cold because he is contrary to good, and in darkness because on that account he is contrary to truth; for he who is contrary to good is also contrary to truth, however he may seem to himself not to be so, since the one draws the other to its side. Such is his state after death.

5233. *And we dreamed a dream in one night.*—This signifies what was foreseen in obscurity, as appears (1) from the signification of a dream, as denoting what is foreseen, see n. 3698, 5091; and (2) from the signification of night, as denoting a state of shade, see n. 1712, thus obscurity.

5234. *I and he.*—This signifies concerning each sensual, as appears (1) from the representation of the butler, who in this case is I, as denoting one sensual; and (2) from the representation of the baker, who in this case is he, as denoting the other sensual; concerning which see just above, n. 5232.

5235. *Each according to the interpretation of his dream, we dreamed.*—This signifies what would happen to each, as appears from the signification of interpretation, as denoting what it had in it, and what would befall, see n. 5093, 5105, 5107, 5141, thus what would happen, namely, from what was foreseen, which is signified by a dream, n. 5233.

5236. *And there was there with us a Hebrew boy.*—This signifies that by reason of temptation the guiltless [principle] of the church was rejected thither, as appears (1) from the signification of a boy, as denoting that which is guiltless, of which we shall speak presently; and (2) from the signification of a Hebrew, as denoting one who is of the church, see n. 5136, thus that which is of the church: that he was rejected thither by reason of temptation, is signified by his being there in custody; for the custody into which Joseph was sent, signifies a state of temptation, n. 5036, 5037, 5039, 5044, 5045. This state was treated of in Chapters xxxix. and xl. The reason why a [2] boy denotes what is guiltless is, that an infant in the internal sense denotes what is innocent. For in the Word, we read of a suckling, an infant, and a boy, and by them are signified three degrees of innocence,—the first degree by the suckling, the second by the infant, and the third by the boy: but as with the boy innocence begins to be put off, therefore a boy signifies that innocent [principle] which is called guiltless. Since the three degrees of innocence are signified by a suckling, an infant, and a boy, the three degrees of love and charity are also signified by the same, because celestial and spiritual love, that is, love to the Lord and charity towards the neighbor, can only exist in innocence. It should, however, be known, that the innocence of sucklings, infants, and boys is only external, and

that a man has no internal innocence until he is born anew, that is, until he is made anew as it were a suckling, an infant, and a boy. These states are what are signified by a suckling, an infant, and a boy in the Word; for in the internal sense of the Word nothing is meant but what is spiritual, consequently spiritual birth, which is called re-birth and also regeneration.

3 That the innocent [principle] which is called guiltless, is signified by a boy, is manifest from Luke: "Jesus said, Whosoever doth not receive the kingdom of God as a *boy*, shall not enter therein" (xviii. 17). Receiving the kingdom of God as a *boy*, is receiving charity and faith from innocence. In Mark: "Jesus took a *boy*, and set him in the midst of them, and took him up in His arms, and said to them, Whosoever receiveth one of such *boys* in My name, receiveth Me" (ix. 36, 37; Luke ix. 47, 48). In this passage a boy represents innocence; to receive which is to receive the Lord, because He it is from Whom all innocence comes. That to receive a boy in the name of the Lord, does not denote to receive a boy, any one can see for himself; thus it must be plain that it represents something

4 heavenly. In Matthew: "*The boys* in the temple cried out, Hosanna to the Son of David; [and the chief priests and scribes] were indignant, wherefore Jesus said unto them, Have ye not read, Out of the mouth of *infants* and *sucklings* Thou hast perfected praise?" (xxi. 15, 16; Psalm viii. 3 [2]). The reason why the boys cried Hosanna to the Son of David was, that it might be represented that innocence alone acknowledges and receives the Lord, that is, those who have innocence. By perfecting praise out of the mouth of infants and sucklings is signified, that praise cannot come to the Lord by any other way than by innocence; for by innocence alone is effected all communication, and all influx, and consequently access: hence the Lord says, "Unless ye be converted, and become as *boys*, ye cannot enter into the kingdom of the heavens" (Matt. xviii. 3).

5 In the following passages also a boy signifies innocence: in Zechariah: "The streets of the city shall be filled with *boys* and *girls*, playing in the streets thereof" (viii. 5); speaking of the New Jerusalem, or the Lord's kingdom. In David: "Praise Jehovah, ye young men and virgins, ye old men with *boys*" (Psalm cxlviii. 12). Again: "Jehovah reneweth thy life out of the pit; He satisfieth thy mouth with good, so that thou art renewed as an eagle *in thy boyhood*" (Psalm ciii. 4, 5). In Joel: "Upon my people they have cast the lot; because they have given a *boy* for a harlot, and have sold a *girl* for the wine which they have drunk" (iv. 3 [iii. 3]). In Jeremiah: "By thee I will disperse the man and the woman, and by thee I will disperse the old man and the *boy*, and by thee I will disperse the young man and the virgin" (li. 22). In Isaiah: "*Unto us a boy is born*, unto us a son is given, upon Whose shoulder is the principality, and he

shall call His name Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace" (ix. 5 [6]).

5237. *A servant of the prince of the body-guards.*—This signifies wherein was truth which primarily served for interpretation, as appears (1) from the predication of a servant, as being applied to truth, see n. 2567, 3409; and (2) from the signification of the prince of the body-guards, as denoting the primaries for interpretation, see n. 4790, 4966, 5084: and as truth is serviceable for the interpretation of the Word, therefore the servant of the prince of the body-guards in this passage signifies truth thus serviceable.

5238. *And we told him.*—This signifies that thence was perception, as appears from the signification of telling, as denoting perception, see n. 3209.

5239. *And he interpreted to us our dreams.*—This signifies what was in the things foreseen in obscurity, as appears (1) from the signification of interpreting, as denoting what was in, see n. 5093, 5105, 5107; and (2) from the signification of dreams, as denoting things foreseen in obscurity, see above, n. 5233.

5240. *To each according to his dream, he interpreted.*—This signifies from truth. *And it came to pass as he interpreted to us, so it was.*—This signifies that so it happened, as may appear from the consideration that those words signified the event of the thing, which from truth was such as he foretold.

5241. *Me he restored unto my office.*—This signifies that the sensual of the intellectual part was received, as appears (1) from the representation of the butler, who is here meant by *me*, as denoting the sensual of the intellectual part, concerning which see above; and (2) from the signification of restoring unto an office, as denoting reducing into order and subordinating, see n. 5125, 5165, thus also receiving.

5242. *And him he hanged.*—This signifies that the sensual of the voluntary part was rejected, as appears (1) from the signification of the baker, who is here meant by *him*, as denoting the sensual of the voluntary part, concerning which see above; and (2) from the signification of hanging, as denoting rejecting, see n. 5156, 5167. It is needless to give a further explanation of these things, as they have been explained before: they are mentioned again on account of the series.

5243. Verse 14. *And Pharaoh sent and called Joseph; and they hastened him out of the pit, and he polled himself, and changed his garments, and came to Pharaoh. And Pharaoh sent,* signifies the propensity of the new natural: *and called Joseph,* signifies to receive the celestial of the spiritual: *and they hastened him out of the pit,* signifies the hasty rejection of such things as were impediments arising from the state of temptation, and the change thereby occasioned: *and he polled himself,*

signifies rejection and change as to the things which are of the exterior natural: *and changed his garments,* signifies as to the things of the interior natural, by putting on things suitable: *and came to Pharaoh,* signifies communication thereby with the new natural.

5244. *And Pharaoh sent.*—This signifies the propensity of the new natural, as appears from the representation of Pharaoh, as denoting the new man of the natural, see n. 5079, 5080; the propensity to receive the celestial of the spiritual is signified by his sending and calling Joseph; the propensity itself is manifest from its following that he set him over his house, and over all the land of Egypt, and said that upon his mouth should all his people kiss, verses 40–43. The case herein is this. When the state is full, that is, when all things are prepared in the natural to receive influx from the interior or higher, and to appropriate to itself those things which flow in, then also the natural is in the propensity, that is, in the affection of receiving; thus the one is accommodated to the other, when the man is renewed by the Lord.

5245. *And called Joseph.*—This signifies to receive the celestial of the spiritual, as appears from the representation of Joseph, as denoting the celestial of the spiritual, see n. 4286, 4585, 4592, 4594, 4963; the reception thereof is signified by calling him, see just above, n. 5244.

5246. *And they hastened him out of the pit.*—This signifies the hasty rejection of such things as were impediments arising from the state of temptation, and the change thereby occasioned, as appears (1) from the signification of a pit, as denoting a state of vastation, and also of temptation, see n. 4728, 4744, 5038: and (2) from the signification of hastening him out of it, as denoting the hasty rejection of such things as arise from a state of temptation; for when a pit denotes a state of temptation, then hastening any one out of it denotes removing such things as arise from that state, consequently rejecting them, as is also evident from what immediately follows; for he rejected the things which were of the pit, since he polled himself and
2 changed his garments. A state of temptation, in respect to the state after it, is also like the state of a pit or a prison, filthy and unclean; for when a man is tempted, in such case unclean spirits are near him, and encompass him, and excite the evils and falsities which are with him, and likewise keep him therein, and exaggerate them even to despair; hence it is that at such times man is in an unclean and filthy state. This state also, when it is presented to view in the other life (where all spiritual states can be exhibited to the sight), appears like a mist exhaled from dirty places, and a stench is likewise perceived thence: such is the appearance of the sphere, which encompasses a person in temptation, and also in vastation, that is, in a pit in the

lower earth, see n. 4728. But when the state of temptation 3
ceases, the mist is dissipated, and all becomes serene. The reason of this is, that falsities and evils with man are opened by temptations, and are removed; when they are opened, the mistiness appears, and when they are removed all becomes serene. The change of that state is also signified by Joseph's polling himself and changing his garments. A state of tempta- 4
tion may likewise be compared with the state in which a man is when among robbers; from which, when he escapes, his hair is dishevelled, his countenance fierce, and his clothes rent. If he sinks in temptation, he remains in that state; but if he conquers in temptation, he then, after resuming his usual countenance, combing his hair, and changing his garments, comes into a cheerful and serene state. There are also infernal spirits and genii, who like robbers on such occasions surround and assault a man, and induce temptations. From these considerations then it is evident, that hastening him out of the pit signifies the hasty rejection of such things as were impediments arising from the state of temptation, and the change thereby occasioned.

5247. *And he polled himself.* — This signifies rejection and change as to those things which are of the exterior natural, as appears from the signification of polling the head and the beard, as denoting rejecting such things as are of the exterior natural: for the hair, which was polled, signifies that natural, see n. 3301. The hair also of both the head and the beard corresponds in the Grand Man to the exterior natural; wherefore also sensual men, that is, those who had believed nothing but what was natural, and were unwilling to understand that anything exists of a nature more interior and pure than can be apprehended by the senses, in the other life in the light of heaven appear hairy, so that their face is scarce anything else than a shaggy beard; I have frequently seen such hairy faces. But those who have been rational, that is, spiritual men, with whom the natural has been rightly subordinate, appear with graceful hair; yea, in the other life it may be known from the hair what every one's quality is as to the natural. The reason why spirits appear with hair is, that in the other life spirits appear just like men on earth: hence also the angels that have been seen, are occasionally described in the Word as to their hair. From these 2
considerations it may be evident what is signified by polling, as in Ezekiel: "The priests the Levites, the sons of Zadok, shall put off *their garments* in which they minister, and shall lay them aside in the chambers of holiness, and *shall put on other garments*, neither shall they sanctify the people *with their garments, and their head they shall not shave, and their hair they shall not let down*; polling *they shall poll their heads*" (xliv. 19, 20). The subject here treated of is the new temple and the

new priesthood, that is, the new church. Putting on other garments signifies holy truths; not to shave the head, or let down the hair, but polling to poll the head, signifies not to reject the natural, but to accommodate it so that it may be in agreement, thus to subordinate it. Every one who believes the Word to be holy, may see that these and the rest of the things which the prophet says concerning the new earth, the new city, the new temple, and the new priesthood, are not to be understood as they are there mentioned in the letter, as that the priests the Levites, the sons of Zadok, shall minister there, and shall put off the garments of ministry, and put on others, and shall poll their heads, but that all the things in general and particular there mentioned signify such as are of a new church.

3 Concerning the high priest, the sons of Aaron, and the Levites, it is said in Moses: "The high priest from his brethren, upon whose head hath been poured the oil of anointing, and he hath filled his hand *to put on garments, shall not shave his head, and shall not unrip his garments*" (Lev. xxi. 10). "The sons of Aaron *shall not bring baldness upon their head, or shave the corner of their beard:* they shall be holy unto their God, and shall not profane the name of their God" (xxi. 5, 6). "Thus shalt thou purify the Levites: sprinkle upon them the waters of expiation; and *they shall cause a razor to pass over their flesh,* and shall wash *their garments,* and shall be pure" (Numb. viii. 7). These statutes would never have been commanded, unless they had contained holy things in them. That the high priest should not shave his head, or unrip his garments; that the sons of Aaron should not bring baldness on their head, or shave the corner of their beard; and that the Levites, when they were purified, should be shaven with a razor upon the flesh;—is there anything holy, or anything of the church, in these circumstances? But to have the external or natural man subordinate to the internal or spiritual, and thereby each subordinate to the Divine, is holy; and this the angels also perceive when a man

4 reads the above passages of the Word. In like manner, where it is written, "The Nazarite who was holy to Jehovah, if any one should die by chance suddenly near him, and pollute the head of his Nazariteship, *should poll his head* on the day of his cleansing, on the seventh day *he should poll it.* Also that the Nazarite, on the day in which the days of his Nazariteship are fulfilled, *should poll the head of his Nazariteship* at the inner door of the tent of the assembly, and should take *the hair of his head,* and put it on the fire which is under the sacrifice of the peace-offerings" (Numb. vi. 8–19). What the Nazarite was, and what [principle] of holiness he represented, see n. 3301. That there was a holy [principle] in his hair, cannot be at all comprehended, unless it be known what the hair is by correspondence, thus to what holy [principle] the hair of a Nazarite

corresponded. In like manner, neither can it be comprehended whence Samson had strength from his hair, concerning which he thus speaks to Delilah, "*There hath not ascended a razor upon my head*, because I am a Nazarite of God from my mother's womb: *if I be sharen* my strength will depart from me, and I shall become weak, and shall be like another man. And Delilah called a man, *who shaved the seven locks of his head*, and his strength departed from upon him. And afterwards, *when the hair of his head began to grow, as it was sharen off*, his strength returned unto him" (Judges xvi. 17, 19, 22). Who can know, without a Knowledge derived from correspondence, that the Lord as to the Divine natural was represented by the Nazarite, and that the Nazariteship had no other meaning, and that Samson had strength from that representative? He who does 5
not know, and especially who does not believe, that the Word has an internal sense, and that the sense of the letter is representative of the things which are in the internal sense, will scarcely acknowledge anything holy in these circumstances, whereas the contents are most holy. He who does not know, and especially who does not believe, that the Word has an internal sense which is holy, cannot possibly know what the following passages bear in their bosom, as in Jeremiah: "Truth is perished, and is cut off from their mouth. *Cut off the hairs of thy Nazariteship*, and cast them away" (vii. 28, 29). In Isaiah: "In that day the Lord *shall poll by a hired razor*, in the passages of the river, by the king of Asshur, *the head and the hairs of the feet*, and shall also consume *the beard*" (vii. 20). In Micah: "*Make thee bald* and *poll thyself*, because of the sons of thy delights; *make broad thy baldness*, like an eagle, because they have migrated from thee" (i. 16). Moreover, neither will he know what [principle] of holiness is involved in what is related of Elijah, that he was "*a hairy man*, and girded with a leathern girdle about his loins" (2 Kings i. 8); and why "the boys, who called Elisha *bald*, were torn in pieces by bears out of the wood" (2 Kings ii. 23, 24). Elijah and Elisha represented 6
the Lord as to the Word; thus they represented the Word, specifically the prophetic Word: see the Preface to Genesis, chapter xviii., and n. 2762. The hairiness and the leathern girdle signified the literal sense, a hairy man that sense as to truths, a girdle of leather about the loins that sense as to goods; for the literal sense is its natural sense, as it is from the things which are in the world, and the internal sense is the spiritual sense, because it is from the things which are in heaven. These two senses are like the internal and external with man, and because there is not an internal without an external, for the external is the ultimate of order in which the internal subsists, therefore it was an affront against the Word to call Elisha bald, as if it had been without an external, thus as if the Word were

7 without a sense adequate to the apprehension of man. From these considerations it may be manifest, that all the details of the Word are holy. But the holiness, which is therein, does not appear to the understanding, except of him who is acquainted with its internal sense, nevertheless it appears to the apperception by influx from heaven to him who believes the Word to be holy. That influx is effected through the internal sense in which the angels are; which sense, although it is not understood by man, nevertheless affects him, because the affection of the angels, who are in that sense, is communicated to him. Hence also it is evident, that the Word was given to man, that he may have communication with heaven, and that the Divine truth, which is in heaven, may by influx affect him.

5248. *And changed his garments.*—This signifies as to those things which are of the interior natural, by putting on things suitable, as appears (1) from the signification of changing, as denoting removing and rejecting; and (2) from the signification of garments, as denoting those things which are of the interior natural, of which we shall speak presently: hence it follows, that he put on things suitable, which are signified by new garments. Garments are frequently mentioned in the Word, and they mean the things which are beneath or without, and which cover those that are above or within; wherefore garments signify a man's external, consequently the natural, for this covers his internal and spiritual. Garments specifically signify the truths of faith, because these cover the goods of charity. This significative derives its origin from the garments with which spirits and angels appear clothed. Spirits appear in garments without splendor, but angels in garments with splendor, and as it were from splendor; for the splendor around them appears like a garment, like the Lord's garments when He was transfigured, which were like the light (Matt. xvii. 2), and like white lightning (Luke ix. 29). From their garments also it may be known what the quality of spirits and angels is as to the truths of faith, because these are represented by garments, but then they are the truths of faith such as their quality is in the natural; their quality in the rational appears from the face and its beauty; the splendor of their garments is derived from the good of love and charity, which good by translucence gives them splendor. From these considerations it may be manifest, what is represented by garments in the spiritual world, conse-
2 quently what garments are in the spiritual sense. But the garments which Joseph changed, namely, which he put off, were the garments of the pit or prison, which garments signify fallacies and falsities, which in a state of temptations are excited by evil genii and spirits, wherefore his changing garments signifies rejection, and change as to the things which are of the interior natural, and the garments which he put on were

such things as were suitable, wherefore also the putting on of suitable things is signified. See what has been before said and shewn concerning garments, namely, that celestial things are not clothed, but spiritual and natural are, n. 297. That garments are inferior truths respectively, n. 1073, 2576. That changing the garments was a representative to denote that holy truths were to be put on, whence also came change of garments, n. 4545. That rending the garments was a representative of mourning over truth lost and destroyed, n. 4763. What is signified by him who entered without having on a wedding garment, see n. 2132.

5249. *And came to Pharaoh.*—This signifies communication with the new natural, as appears (1) from the signification of coming, as denoting communication by influx; and (2) from the representation of Pharaoh, as denoting the new natural, concerning which see n. 5079, 5080, 5244. What the things which are contained in this verse involve, is evident from what has been already explained; for the subject treated of is how Joseph was delivered out of the pit, and came to Pharaoh. In the internal sense Joseph represents the Lord as to the celestial of the spiritual, and Pharaoh represents the natural or external man. The pit in which Joseph was, represents the state of the Lord's temptation as to the celestial of the spiritual; and his being called out of the pit by Pharaoh, signifies the state of deliverance from temptations, and further the state of influx and communication afterwards with the new natural. From these considerations it is evident, that in the internal sense is here described how the Lord made His natural new, and at length Divine. These are the things which the celestial angels think, [2] when these histories are read by man: it is also most delightful to them to think such things, for they are in the Divine sphere of the Lord, thus as it were in the Lord; and they are in the perception of the inmost joy, when they are in thought concerning the Lord, and the salvation of the human race by the Lord's making the Human in Himself Divine; and in order that the angels might be kept in that most celestial joy, and at the same time in wisdom, that Divine process is fully described in the internal sense of the Word; and in it is at the same time described the process of man's regeneration, for this is an image of the Lord's glorification, see n. 3138, 3212, 3296, 3490, 4402. Many may, perhaps, wonder what the angels discourse about one among another, consequently what men discourse about after death when they become angels; but let them know, that the subjects of their discourse are such things as are contained in the internal sense of the Word, namely, the Lord's glorification, His kingdom, the church, and the regeneration of man by the good of love and the truth of faith, but that the discourse on these subjects is by arcana, which for the most part are ineffable.

5250. Verses 15, 16. *And Pharaoh said to Joseph, I have dreamed a dream, and no one interpreteth it; and I have heard of thee, saying, Thou hearest a dream to interpret it. And Joseph answered Pharaoh, saying, Not to me; God will answer peace, Pharaoh. And Pharaoh said to Joseph,* signifies the perception of the celestial of the spiritual from the natural: *I have dreamed a dream,* signifies prediction: *and no one interpreteth it,* signifies ignorance of what was in it: *and I have heard of thee,* signifies the faculty of the celestial of the spiritual: *saying, Thou hearest a dream to interpret it,* signifies of apperceiving what is in the things foreseen: *and Joseph answered Pharaoh,* signifies Knowledge: *saying, Not to me,* signifies that it was not from the human alone: *God will answer peace, Pharaoh,* signifies from the Divine Human by conjunction.

5251. *And Pharaoh said to Joseph.*—This signifies the perception of the celestial of the spiritual from the natural, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perceiving, which has been frequently shewn before; (2) from the representation of Pharaoh, as denoting the natural, see n. 5079, 5080, 5095, 5160; and (3) from the representation of Joseph, as denoting the celestial of the spiritual, see n. 4286, 4592, 4594, 4963, 5086, 5087, 5106, 5249. The reason why the perception of the celestial of the spiritual from the natural is signified, is, that the Lord is represented both by Joseph and by Pharaoh; by Joseph as to the celestial of the spiritual, and by Pharaoh as to the natural; hence "Pharaoh said to Joseph" signifies the Lord's perception from the celestial of the spiritual in the natural. But the nature and quality of that perception cannot be explained to the apprehension, unless there has first been formed some idea concerning spiritual perception, and concerning the celestial of the spiritual, and also concerning the natural, with the quality of its distinction from the spiritual. On these subjects some observations have already been made, which may be referred to.

5252. *I have dreamed a dream.*—This signifies prediction, as appears from the signification of a dream, as denoting foresight, and hence prediction, see n. 3698, 5091, 5092, 5104, 5233. That a dream here denotes prediction, is also evident from what follows; for in the dream there was a prediction concerning seven years of abundance of provision, and seven years of famine.

5253. *And no one interpreteth it.*—This signifies ignorance of what was in it, as appears from the signification of interpreting, as denoting what was in it, see n. 5093, 5105, 5107, 5141; hence ignorance of what was in it is signified by "no one interpreteth it." *No one* in the internal sense does not mean no one or none, but is a mere negative; in the present case, therefore, it denotes *not,* thus that it is not known, or that there

is ignorance respecting it. The reason of this is, that in the internal sense there is no respect to any person, or even to anything determined to a person, see n. 5225, and the expression *no one* or none, involves something of person in general. There are in general three things which disappear from the sense of the letter of the Word, when the internal sense is unfolded, namely, what is of time, what is of space, and what is of person. The reason of this is, that in the spiritual world there is neither time nor space; these two being proper to nature; on which account also it is said of those who die, that they depart out of time, and that they leave the things of time. The reason why in the spiritual world there is no respect had to anything determined to a person is, that looking at a person in conversation contracts and limits the idea, but does not extend and render it unlimited; whereas what is extended and unlimited in conversation causes it to be universal, and also to comprehend and be able to express things innumerable and likewise ineffable: hence the speech of the angels is of this character, especially the speech of the celestial angels, which is respectively unlimited, in consequence whereof all their discourse inflows into the infinite and the eternal, consequently into the Divine of the Lord.

5254. *And I have heard of thee.*—This signifies the faculty of the celestial of the spiritual.—*Saying, Thou hearest a dream to interpret it.*—This signifies [the faculty] of apperceiving what is in the things foreseen, as appears (1) from the signification of hearing of thee, as denoting apperceiving and knowing that such is the quality, consequently the faculty; (2) from the representation of Joseph, to whom those things are said, as denoting the celestial of the spiritual, see n. 4286, 4592, 4594, 4963, 5086, 5087, 5106; (3) from the signification of hearing, as denoting apperceiving, see n. 5017; (4) from the signification of a dream, as denoting what is foreseen, see just above, n. 5252; and (5) from the signification of interpreting, as denoting what was in it, see also above, n. 5253. Hence it is evident, that "I have heard of thee, saying, Thou hearest a dream to interpret it," signifies the faculty of the celestial of the spiritual of apperceiving what was in the things foreseen.

5255. *And Joseph answered Pharaoh.*—This signifies Knowledge, as appears from the signification of answering to anything when a question is asked, as denoting giving to know how the case is, consequently Knowledge.

5256. *Saying, Not to me.*—This signifies that it was not from the human alone, as may appear from the signification of the expression, *Not to me*, or not belonging to himself, when the Lord is treated of, Who is represented by Joseph, as denoting that it was not from the human alone, but from the Divine; for the Divine foresees, and consequently knows what is in it. For

the Lord, when in the world, had foresight and providence even in the human, but from the Divine; whereas afterwards, when He was glorified, He has them from the Divine alone; for the Human glorified is Divine. The human considered in itself is merely a form recipient of life from the Divine; but the Lord's Human glorified, or His Divine Human, is not a form recipient of life from the Divine, but is the very esse of life, and what proceeds thence is life. Such an idea the angels have of the Lord. But those who at this day come into the other life from the Christian Church, almost all have an idea of the Lord as of another man, not only separate from the Divine, although they also adjoin the Divine to him, but also separate from Jehovah, and what is more, separate also from the Holy which proceeds from Him. They say indeed, There is one God; but still they think of three, and actually divide the Divine amongst three; for they distinguish it into persons, and call each God, and assign distinct attributes to each. Hence it is said of Christians in the other life, that they worship three Gods, because they think of three, although they say there is one. But those who have been Gentiles, and have been converted to Christianity, in the other life worship the Lord alone; and this because they believed that it could not be otherwise than that the Supreme God manifested Himself on earth as a man, and that the Supreme God is a Divine Man; and if they had not such an idea of the Supreme God, they could not have any idea of Him, thus neither could they think about God, consequently they could not know Him, and still less love Him.

5257.—*God will answer peace, Pharaoh.*—This signifies from the Divine Human by conjunction, as may appear (1) from what was said just above, n. 5256; and (2) from the signification of the peace which God will answer, as denoting from the Divine Human of the Lord. That God is the Divine, is evident without explanation, and that peace in the supreme sense is the Lord, see n. 3780, 4681. The reason why it is by conjunction with the celestial of the spiritual, and thereby with the natural, is, that that conjunction is here treated of.

5258. Verses 17–24. *And Pharaoh spoke to Joseph, In my dream, behold I was standing by the bank of a river. And behold out of the river there came up seven kine fat of flesh and beautiful of form, and they fed in the sedge. And behold seven other kine came up after them, thin and very evil of form, and lean of flesh; I have not seen such as them in all the land of Egypt for badness. And the lean and evil kine did eat up the seven former fat kine. And they came to their entrails; and it was not known that they came to their entrails, and their look was bad as in the beginning; and I awoke. And I saw in my dream, and behold seven ears of corn came up on one stalk, full and good. And behold seven ears dry, thin, and parched with the east wind,*

budded after them. And the thin ears swallowed up the seven good ears: and I said to the magicians, and no one declared to me. And Pharaoh spoke to Joseph, signifies the thought of the celestial of the spiritual from the natural: *in my dream*, signifies what was foreseen in obscurity: *behold I was standing by the bank of a river*, signifies from boundary to boundary: *and behold out of the river*, signifies that in the boundary: *there came up seven kine*, signifies natural truths: *fat of flesh*, signifies which were of charity: *and beautiful of form*, signifies which were of faith thence derived: *and they fed in the sedge*, signifies instruction: *and behold seven other kine came up after them*, signifies falsities of the natural near at hand: *thin and very evil of form*, signifies which were vain and of no faith: *and lean of flesh*, signifies which neither were of charity: *I have not seen such as them in all the land of Egypt for badness*, signifies such as could not in any manner be conjoined with truths and goods: *and the lean and evil kine did eat up*, signifies that the falsities which were not of charity and faith exterminated: *the seven former fat kine*, signifies the truths which are of faith from charity: *and they came to their entrails*, signifies interior extermination: *and it was not known that they came to their entrails*, signifies that the truths of good were no longer apperceived: *and their look was bad as in the beginning*, signifies that there was no communication and conjunction: *and I awoke*, signifies a state of illustration: *and I saw in my dream*, signifies what was still further foreseen in obscurity: *and behold seven ears of corn came up on one stalk*, signifies scientifics which are of the natural, conjoined: *full and good*, signifies to which the things of charity and faith might be applied: *and behold seven ears dry, thin, and parched with the east wind*, signifies scientifics of no use and full of lusts: *budded after them*, signifies appearing near: *and the thin ears swallowed up the seven good ears*, signifies that the useless scientifics exterminated the useful scientifics: *and I said to the magicians*, signifies consultation with interior scientifics: *and no one declared to me*, signifies that nothing was apperceived from them.

5259. *And Pharaoh spoke to Joseph.* — This signifies the thought of the celestial of the spiritual from the natural, as appears from what was said above, n. 5251, where similar words occur, except only that it is there said, Pharaoh *said* to Joseph, whereas here it is said, he *spoke* to him; for he said signifies perception, but he spoke signifies thought, n. 2271, 2287, 2619. The reason why Pharaoh spoke to Joseph signifies the thought of the celestial of the spiritual from the natural, and not contrariwise, is, that that which is exterior never thinks from itself, but from what is interior, or, what is the same, that which is lower cannot think except from what is higher, although while what is interior or higher thinks in what is

exterior or lower, it appears as if what is exterior or lower thought from itself; this, however, is a fallacy. The case herein is like that of a person who sees something in a mirror, and does not know that any mirror is there: he supposes
2 that the thing is where it appears, whereas it is not. Now, since the celestial of the spiritual is interior or higher, and the natural is exterior or lower, therefore "Pharaoh spoke to Joseph," in the internal sense, signifies the thought of the celestial of the spiritual from the natural. In short, nothing which is below has any ability from itself, but whatever ability it has, it derives from something higher; and this being the case, it evidently follows that all is from the Supreme, that is, from the Divine; consequently, whatever a man thinks from the understanding and acts from the will, he has from the Supreme or from the Divine, but whatever he thinks falsely and acts ill, is from the form which he has impressed upon himself, and what he thinks truly and acts well, is from the form which he has received from the Lord; for it is well known that one and the same power and force produces different motions according to the constructions in media and extremes, thus in man life from the Divine produces diverse thoughts and actions according to the forms.

5260. The things which follow in this series are almost the same with what have been before explained in this chapter from n. 5195–5217, wherefore further explanation is needless.

5261. Verses 25–27. *And Joseph said to Pharaoh, The dream of Pharaoh it is one; what God doeth, He hath declared to Pharaoh. The seven good kine they are seven years, and the seven good ears of corn they are seven years; the dream it is one. And the seven kine thin and evil coming up after them, they are seven years; and the seven empty ears, parched with the east wind, shall be seven years of famine. And Joseph said to Pharaoh,* signifies the perception of the natural from the celestial of the spiritual: *The dream of Pharaoh it is one,* signifies what is alike in both, which was foreseen: *what God doeth, He hath declared to Pharaoh,* signifies that it was given to the natural to apperceive what was provided: *the seven good kine they are seven years,* signifies the states of the multiplication of truth in the interior natural: *and the seven good ears of corn they are seven years,* signifies the states of the multiplication of truth in the exterior natural: *the dream it is one,* signifies that each shall be by conjunction: *and the seven kine thin and evil coming up after them, they are seven years,* signifies the states of the multiplication of falsity infesting the interior natural: *and the seven empty ears parched with the east wind,* signifies states of the multiplication of falsity infesting the exterior natural: *shall be seven years of famine,* signifies that hence there will be a want and apparent privation of truth.

5262. *Joseph said to Pharaoh.*—This signifies the perception of the natural from the celestial of the spiritual, as appears (1) from the signification of saying in the historicals of the Word, as denoting perceiving; (2) from the representation of Joseph, as denoting the celestial of the spiritual; and (3) from the representation of Pharaoh, as denoting the natural, all of which particulars have been frequently treated of before.

5263. *The dream of Pharaoh it is one.*—This signifies what is alike in both, which was foreseen, as appears (1) from the signification of a dream, as denoting what is foreseen, see n. 3698, 5091, 5092, 5104, 5233; (2) from the representation of Pharaoh, as denoting the natural, see n. 5079, 5080, 5095, 5160; and (3) from the signification of it is one, as here denoting what is alike in both, namely, the interior and exterior natural; that the natural is twofold, see n. 5118, 5126; for what Pharaoh dreamed concerning the kine was foreseen concerning the interior natural, and what he dreamed concerning the ears of corn was foreseen concerning the exterior; and as both the interior and exterior natural ought to act as a one by conjunction, therefore what is alike in both is signified.

5264. *What God doeth, He hath declared to Pharaoh.*—This signifies that it was granted to the natural to apperceive what was provided, as appears (1) from the signification of what God doeth, as denoting what is provided, of which we shall speak presently; (2) from the signification of declaring, as denoting communicating, and giving to apperceive, see n. 3608, 4856; and (3) from the representation of Pharaoh, as denoting the natural, see above, n. 5263. Hence it is evident that "what God doeth, He hath declared to Pharaoh," signifies that it was given to the natural to apperceive what was provided. The reason why what God doeth denotes what is provided, is that all which God, that is, the Lord does, is Providence, which, as it is from the Divine, has in it what is eternal and infinite,—eternal because it has no regard to any boundary from which it proceeds, or to any boundary to which it proceeds,—infinite, because it regards at once what is universal in every singular, and every singular in what is universal; this is called Providence: and as such a principle is in everything which the Lord does, therefore His doing cannot be otherwise expressed than by the term Providence. That in every thing in general and particular which the Lord does, there is what is infinite and eternal, shall be illustrated, through the Divine mercy of the Lord, by examples elsewhere.

5265. *The seven good kine they are seven years.*—This signifies the states of the multiplication of truth in the interior natural, as appears (1) from the signification of kine, as denoting, in the good sense, the truths of the interior natural, see n. 5198; and (2) from the signification of years, as denoting states, see n. 482,

487, 488, 493, 893. The reason why there were seven is, that seven signify what is holy, and hence add holiness to the thing treated of, see n. 395, 433, 716, 881; they also involve an entire period from beginning to end, n. 728. Hence it is that he saw seven kine and seven ears of corn in the dream, and afterwards that there were seven years of abundance of provision, and seven years of famine. Hence also it is that the seventh day was sanctified, and the seventh year in the representative church was the sabbatical year, and after seven times
2 seven years was the jubilee. The reason why seven signify holy things, is from the signification of numbers in the world of spirits. In that world every number involves some thing. Numbers, both simple and compound, have sometimes appeared to me visibly, once also in a long series, and I wondered what they signified, and it was told me that they existed from angelic speech, and that things likewise are sometimes expressed by numbers, which do not appear in heaven, but in the world of spirits, where such things are presented to the sight. This was known to the Most Ancient men, who were celestial, and spoke with angels, and hence they formed ecclesiastical computation by numbers, whereby they expressed universally those things, which by words they expressed in detail. What each number however had involved, did not remain with their posterity, only what is signified by the simple numbers two, three, six, seven, eight, twelve, and hence twenty-four, seventy-two, and seventy-seven; especially that seven signifies what is most holy, namely, in the supreme sense the Divine itself, and in the representative sense the celestial of love: hence the state of the celestial man was signified by the seventh day, n. 84–87. That numbers signify things, is very manifest from repeated instances of numbers in the Word, as from these in the Apocalypse: "He that hath understanding, let him compute the number of the beast, for it is the number of a man; the number thereof is six hundred sixty-six" (Rev. xiii. 18); and again in another place: "The angel measured the wall of the holy Jerusalem a hundred and forty-four cubits, which is the measure of a man, that is, of an angel" (Rev. xxi. 17). The number 144 arises from 12 multiplied into itself, and from these comes the number 72.

5266. *And the seven good ears of corn they are seven years.* —This signifies the states of the multiplication of truth in the exterior natural, as appears (1) from the signification of ears of corn, as denoting, in the good sense, scientifics, see n. 5212, consequently truths of the exterior natural, for these are called scientifics; and (2) from the signification of years, as denoting states, see just above, n. 5265; what is signified by seven, may also be there seen.

5267. *The dream it is one.*—This signifies that each will

be by conjunction, as appears from what was said above, n. 5263.

5268. *And the seven kine thin and evil coming up after them, they are seven years.*—This signifies the states of the multiplication of falsity infesting the interior natural, as appears (1) from the signification of kine, as denoting in the genuine sense truths in the interior natural, see n. 5198, 5265, and, in the opposite sense, falsities there, see n. 5202; wherefore the former are called good kine, and the latter thin and evil; (2) from the signification of coming up, as denoting what is progressive towards interior things, see n. 5202; and (3) from the signification of years, as denoting states, see just above, n. 5265. As seven signify what is holy, so also in the opposite sense they signify what is profane; for most expressions in the Word have also an opposite sense, because the same things which are done in heaven, when they flow down towards hell, are changed into their opposites, and actually become opposites; hence the holy things, which are signified by seven, become in hell profane. That seven signify both things holy and things profane, may be 2
confirmed from the Apocalypse from the passages where the expression occurs; that they signify holy things, may be confirmed from the following passages: "John to the *seven churches:* grace and peace from Him, Who is, and Who was, and Who is to come, and from the *seven spirits* which are before His throne" (i. 4). "These things saith He Who hath the *seven spirits* and the *seven stars*" (iii. 1). "Out of the throne went forth *seven lamps* of fire burning before the throne, which are the *seven spirits* of God" (iv. 5). "I saw upon the right hand of Him that sat upon the throne a book written within and on the back, sealed with *seven seals*" (v. 1). "I saw, when behold, in the midst of the throne, a Lamb standing as it were slain, having *seven horns*, and *seven eyes*, which are the *seven spirits of God* sent forth into the whole earth" (v. 6). "To the *seven angels* were given *seven trumpets*" (viii. 2). "In the days of the voice of the *seventh angel* the mystery of God was to be consummated" (x. 7). "There came forth *seven angels* having *seven plagues* out of the temple, clothed in white and shining linen, and girded about the breasts with golden girdles: then one of the four animals gave to the *seven angels seven golden vials*" (xv. 6, 7). That seven, in the opposite sense, signify things profane, is 3
evident from the following passages also in the Apocalypse: "Behold a great red *dragon* having *seven heads* and ten horns, and upon his heads *seven diadems*" (xii. 3). "I saw a beast coming up out of the sea, which had *seven heads* and ten horns, and upon his horns ten diadems, but upon his heads the name of blasphemy" (xiii. 1). "I saw a woman sitting upon a scarlet beast, full of names of blasphemy, and she had *seven heads*, and ten horns. Here is understanding, if any one hath wisdom; the

seven heads are *seven mountains*, where the woman sitteth upon them, and they are *seven kings*. The beast which was, and is not, he is the eighth king, and is *of the seven*, and goeth away into perdition" (xvii. 3, 9, 11).

5269. *And the seven empty ears, parched with the east wind.* —This signifies the states of the multiplication of falsity infesting the exterior natural, as appears from the signification of ears of corn, as denoting scientifics, which are the truths of the exterior natural, see above, n. 5266, thus in the opposite sense falsities therein, n. 5202–5204. What is meant by empty and parched with the east wind, may be seen above.

5270. *Shall be seven years of famine.*—This signifies the want and apparent privation of truth, as appears from the signification of famine, as denoting the want of Knowledges, see n. 1460, 3364, thus also the privation of truth; for that falsities should exterminate truths, so that it would appear as if they no longer were, is signified by the lean and evil kine eating up the seven fat kine, and coming to their entrails, and it was not known that they came to their entrails; also by the thin ears of corn swallowing up the seven good ears (verses 4, 7, 20, 21, 24), n. 5206, 5207, 5217. How it happens that in the beginning truth is multiplied in each natural, and that afterwards it is so wanting as scarcely to appear, is an arcanum which no one can know, unless he has been permitted to know how the case is with the reformation and regeneration of man. As this subject is treated of in what follows in the internal sense, we
2 must make a few previous observations concerning it. Man, during his reformation, first learns truths from the Word or from doctrine, and stores them up in the memory. He who cannot be reformed, believes, when he has learnt truths and stored them up in the memory, that this is sufficient. But he is greatly deceived. The truths, which he had imbibed, are to be initiated and conjoined with good, and they cannot be initiated and conjoined with good, so long as the evils of the love of self and of the world remain in the natural man. These loves were the first introducers, with which truths cannot be at all conjoined; wherefore, in order that conjunction may be effected, the truths introduced and retained by those loves are first to be exterminated; they are not however exterminated, but are in-drawn so as not to appear, wherefore we say the apparent privation of truth. When this is done, the natural is then illuminated from within, and in such case the evils of the loves of self and of the world depart, and in the degree in which they depart, truths are stored up, and conjoined with good. The state, when a man is apparently deprived of truths, in the Word is called desolation, and is also compared to the evening, in which a man is before he comes into the morning; wherefore in the representative church the day commenced from the evening.

5271. Verses 28–32. *This is the word which I spoke to Pharaoh; what God doeth, He hath made Pharaoh see. Behold there come seven years of great abundance of provision in all the land of Egypt. And there shall arise seven years of famine after them, and all the abundance of provision in the land of Egypt shall be given to oblivion, and the famine shall consume the land. And the abundance of provision in the land shall not be known from before that famine following, because it will be very grievous. And upon the dream being repeated to Pharaoh twice,* [*it was*] *because the word was established from with God, and God hasteneth to do it. This is the word which I spoke to Pharaoh,* signifies that which the natural thought from the celestial of the spiritual: *what God doeth,* signifies concerning what is provided: *He hath made Pharaoh see,* signifies the apperception of the natural: *Behold there come seven years,* signifies states of providence: *of great abundance of provision in all the land of Egypt,* signifies the multiplication of truth in each natural: *and there shall arise seven years of famine after them,* signifies the following states when there is a want of truth: *and all the abundance of provision in the land of Egypt shall be given to oblivion,* signifies the removal of truth and the apparent privation thereof in each natural: *and the famine shall consume the land,* signifies even to despair: *and the abundance of provision in the land shall not be known,* signifies that nothing shall be there apperceived concerning the truth which was before: *from before that famine following, because it will be very grievous,* signifies on account of such defect: *and upon the dream being repeated to Pharaoh twice,* signifies because it was foreseen concerning each natural: [*it was*] *because the word was established from with God,* signifies that it is Divine: *and God hasteneth to do it,* signifies with every event.

5272. *This is the word which I spoke to Pharaoh.*—This signifies that which the natural thought from the celestial of the spiritual, as appears (1) from the signification of a word, as denoting a thing, of which we shall speak presently; (2) from the signification of speaking, as denoting thinking, see n. 2271, 2287, 2619, 5259; (3) from the representation of Joseph, who here speaks, as denoting the celestial of the spiritual; and (4) from the representation of Pharaoh, as denoting the natural, concerning which representations see above. From these significations and representations it is evident, that "This is the word which I spoke to Pharaoh" signifies that thing, or that which the natural thought from the celestial of the spiritual, see also n. 5262. The term word, in the original language is expressive of a thing, hence also Divine revelation is called the Word, and also the Lord in the supreme sense; and the Word, when it is predicated of the Lord, and likewise of revelation from Him, in the proximate sense signifies the Divine truth,

[2] from which all things, which are things, exist. That all things, which are things, have existed and do exist through the Divine truth which is from the Lord, thus through the Word, is an arcanum which has not heretofore been discovered: it is believed that it means that all things were created by God's saying and commanding, like a king in his kingdom; this, however, is not what is meant by all things being made and created through the Word, but it is the Divine truth which proceeds from the Divine good, that is, which proceeds from the Lord, from which all things have existed and do exist. The Divine truth proceeding from the Divine good is the veriest reality and the veriest essentiality in the universe, which makes and creates. Few have any other idea respecting the Divine truth, than as of a word which flows from the mouth of a speaker, and is dissipated in the air. This idea respecting the Divine truth has produced the opinion that the Word merely means a command, and that all things were made from a command only, thus not from any real [thing] which proceeded from the Divine of the Lord. But, as we said, it is the Divine truth proceeding from the Lord which is the veriest reality and essentiality, from which are all things; the forms of good and truth are from the same. But concerning this arcanum, by the Divine mercy of the Lord, more will be said in what follows.

5273. *What God doeth.*—This signifies concerning what is provided, as appears from the signification of what God doeth, as denoting what is provided, see above, n. 5264.

5274. *He hath made Pharaoh see.*—This signifies the apperception of the natural, as appears (1) from the signification of seeing, as denoting understanding and apperceiving, see n. 2150, 2325, 2807, 3764, 4567, 4723; and (2) from the representation of Pharaoh, as denoting the natural, see above.

5275. *Behold there come seven years.*—This signifies states of providence, as appears (1) from the signification of years, as denoting states, see n. 487, 488, 493, 893; and (2) from the signification of coming, as denoting of providence; for coming and being done, when predicated of the Divine, or of that which God does, denotes that which comes to pass from providence, consequently it denotes of providence. That what God does denotes providence, see above, n. 5264, 5273. The subject treated of in what follows is the seven years of abundance of provision, and the seven years of famine. Years there signify states,—the years of abundance of provision states of the multiplication of truth in the natural, and the years of famine states of the want and privation of truth in the natural. In general, by the seven years of abundance of provision, and the seven years of famine in the land of Egypt, in the internal sense, are described the states of man's reformation and regeneration, and in the supreme sense, the states of the glorification of the Lord's Human. In

order that these things might be represented, such things took place in the land of Egypt: the reason why they took place there was, that the land of Egypt and Pharaoh in the internal sense mean the natural, the glorification of which in the Lord is there treated of. It should be known, that the things which [2] were done at that time, and which are described in the Word, were representative of the Lord himself, of the glorification of His Human, and, in the representative sense, of His kingdom, consequently of the church in general, and of the church in particular, thus of the regeneration of man, for by regeneration a man is made a church in particular. The reason why the things done at that time were thus representative was, principally, in order that the Word might be written, and might thus contain such things as represented things Divine, celestial, and spiritual, in a continual series, and thus might be serviceable not only to the man of the church, but also to the angels in heaven; for the angels hence perceive things Divine, and are thereby affected with the holy things which are communicated to the man who reads the Word from affection, whence he also derives what is holy. This is the reason why such things took place in the land of Egypt.

5276. *Of great abundance of provision in all the land of Egypt.* — This signifies the multiplication of truth in each natural, as appears (1) from the signification of abundance of provision, as denoting the multiplication of truth, of which we shall speak presently; and (2) from the signification of the land of Egypt, as denoting each natural; for Egypt signifies science, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, and therefore also the natural, because what is in the natural is called the scientific; therefore, the land of Egypt denotes the natural mind in which the scientific is; hence all the land of Egypt signifies each natural, namely, the interior and the exterior. That the natural is both interior and exterior, see n. 5118, 5126. The reason why abundance of provision signifies the multiplication of truth is, that it is opposed to famine, which signifies the want of truth. The expression, which in the original tongue means abundance of provision, is one to which famine is opposed, and signifies, in the internal sense, a full store and sufficiency of Knowledges, because famine signifies the want thereof. Knowledges are those truths of the natural man which he has not yet appropriated, and the multiplication of such truths is here meant. Knowledges do not become truths with a man, until they are acknowledged in the understanding, which is the case when he confirms them himself, and these truths are not appropriated to him until he lives according to them; for nothing is appropriated to a man unless what is made of his life, for thereby he himself is in them, since his life is in them.

5277. *And there shall arise seven years of famine after them.*

—This signifies the following states when there is a want of truth, as appears (1) from the signification of years, as denoting states, see n. 482, 487, 488, 493, 893; and (2) from the signification of famine, as denoting a want of Knowledges, see n. 1460, 3364; and (3) from the signification of after them, as denoting the following.

5278. *And all the abundance of provision in the land of Egypt shall be given to oblivion.*—This signifies the removal of truth and the apparent privation thereof in each natural, as appears (1) from the signification of forgetting or giving to oblivion, as denoting removal and hence apparent privation; (2) from the signification of the abundance of provision, as denoting the multiplication of truth, or truth multiplied, see just above, n. 5276; and (3) from the signification of the land of Egypt, as denoting the natural mind or the natural of man, in the present case each [natural], as above, n. 5276. The reason why forgetting or giving to oblivion denotes removal and apparent privation is, that such is the case with the memory and with thought thence derived. Those things of which a man thinks, are immediately under his view, and the things which relate to such subjects, present themselves in order around, even to the things not in relation which are most remote, and in such case in oblivion: the things which are opposite are thence separated, and hang downwards, and present themselves beneath, and act as an equilibrium to those which are above: this orderly arrangement is effected by the good which flows in: so it is with all a man's thought. That this is the case appears from thoughts in the other life; for thoughts there sometimes present themselves visible in the light of heaven, and then such appears to be the form of their arrangement. Hence it may be evident, that forgetting, in the internal sense, denotes removal and apparent privation.

5279. *And the famine shall consume the land.*—This signifies even to despair, as appears (1) from the signification of a famine, as denoting a want of Knowledges, and hence the privation of truth, see above, n. 5277, 5278; and (2) from the signification of land, in the present case the land of Egypt, as denoting the natural mind, see also above, n. 5276, 5278. The reason why it denotes even to despair is, that it is said, "the famine shall consume the land;" for when the land signifies the natural mind, and a famine the privation of truth, nothing else is signified but despair, for in such case in a spiritual manner there ensues consumption. In this passage is described a state of desolation by the privation of truth, the last of which state is despair. The reason why despair is the last of that state is, that thereby is removed the delight of the love of self and of the world, and in the place thereof is insinuated the delight of the love of good and of truth. With

those who are to be regenerated the despair is concerning spiritual life, consequently concerning the privation of truth and good; for when they are deprived of truth and good, they despair concerning the spiritual life: hence they have delight and blessedness when they emerge out of despair.

5280. *And the abundance of provision in the land shall not be known.*—This signifies that nothing shall be there apperceived concerning the truth which was before, as appears (1) from the signification of being known, as denoting being apperceived; (2) from the signification of abundance of provision, as denoting truth multiplied, see above, n. 5276, 5278; and (3) from the signification of the land, [or earth], in the present case the land of Egypt, as denoting the natural mind, see also above, n. 5276, 5278, 5279. Hence it is evident, that "the abundance of provision in the land shall not be known," signifies that nothing of the former truth shall be apperceived in the natural. The subject treated of in this verse is the last state 2
of desolation, when there is despair, which takes place just before regeneration; and as this is the subject treated of in this verse, it may be expedient to shew how the case is. Every man must be reformed, and be born anew or regenerated, in order that he may come into heaven; for "*no one unless he be born again, can see the kingdom of God*" (John iii. 3, 5, 6). Man is born into sin, which is increased in a long series from parents, grandfathers, and ancestors, and becomes hereditary, and thereby transferred into the offspring. Every man that is born, is born into so many hereditary evils, which have thus successively increased, in consequence whereof he is nothing but sin; wherefore, unless he becomes regenerated, he remains wholly in sin; but in order that he may be regenerated, he must first be reformed by the truths of faith; for he ought to learn from the Word, and from doctrine thence derived, what good is. The Knowledges of good from the Word or from doctrine thence derived, are called truths of faith; for all the truths of faith have their source in good, and flow to good, since they look to good as an end. This is the first 3
state, and is called the state of reformation. Into this state most of those who are in the church are introduced from infancy even to youth, and yet but few are regenerated. For most of those who are in the church learn the truths of faith or the Knowledges of good with a view to reputation and honor, and with a view to gain, as their end. When, therefore, the truths of faith have been introduced by those loves, the man cannot be born anew or regenerated, until those loves are removed. In order that they may be removed, the man is let into a state of temptation, which is effected in the following manner. Those loves are excited by the infernal crew, who are always desirous to live in them; but the angels then

excite the affections of truth and good, which have been insinuated from infancy in a state of innocence, and have afterwards been stored up within and preserved for this use. Hence arises a combat between the evil spirits and the angels, which the man feels as temptation; and as at such times truths and goods are the subjects of combat, the truths which had been before insinuated, are as it were exterminated by falsities injected by evil spirits, so that they do not appear, see above, n. 5268–5270; and then in proportion as the man suffers himself to be regenerated, the light of truth from good is insinuated into the natural by the Lord through an internal
4 way, into which light the truths are sent back in order. This is the case with the man who is regenerated: few however at this day are admitted into this state. All indeed, so far as they allow it, begin to be reformed by instruction in the truths and goods of spiritual life; but as soon as they come to the age of youth, they suffer themselves to be carried away by the world, and thus go and take part with infernal spirits, by whom they are gradually estranged from heaven, so that they scarcely believe any longer that there is a heaven, and consequently they cannot be let into any spiritual temptation; for if they were let into it, they would instantly succumb to it, in which case their last state would be worse than the first (Matt. xii. 45). From these considerations it may appear how the case is with what is here contained in the internal sense, namely, with the state of reformation and the state of regeneration. In this verse is described the last state of temptation, which is a state of despair, concerning which state see just above, n. 5279.

5281. *From before that famine following, because it will be very grievous.*—This signifies on account of such want, as appears (1) from the signification of a famine, as denoting a want of the Knowledges of good, consequently a want of truth, see above, n. 5277, 5278, and lastly despair on account of such want, n. 5279; and (2) from the signification of very grievous, as denoting great. The subject here continued is the last state of desolation, which is a state of despair, and its increasing grievousness, concerning which see above, n. 5279.

5282. *And upon the dream being repeated to Pharaoh twice.*—This signifies because it was foreseen concerning each natural, as appears (1) from the signification of a dream, as denoting what is foreseen, see n. 3698, 5091, 5092, 5104; (2) from the representation of Pharaoh, as denoting the natural, see n. 5079, 5080, 5095, 5160; and (3) from the signification of being repeated twice, as denoting concerning each natural, namely, the interior and the exterior. That the natural is twofold, interior and exterior, see n. 5118, 5126. Concerning the interior natural it was foreseen in the first dream, of the kine, n. 5198,

5202; and concerning the exterior in the second dream, of the ears of corn, n. 5212. Hence it is that being repeated twice denotes each.

5283. [*It was*] *because the word is established from with God.*—This signifies that it is Divine, as may appear without explanation; for a word, when it is predicated of God, is Divine truth; and when it is said that this is established from God, it signifies that it will infallibly come to pass.

5284. *And God hasteneth to do it.*—This signifies with every event, as appears (1) from the signification of doing, when it is predicated of God, as denoting providence, see n. 5264, hence also denoting the event, for what is of the Divine providence certainly comes to pass; and (2) from the signification of hastening to do, as denoting every event. Hastening or haste in the internal sense denotes not what is quick, but what is certain, and also what is full, thus with every event; for haste involves time, and in the spiritual world there is not time, but instead of time there is state; thus the haste of time there relates to a correspondent quality of state, and the quality of state that corresponds is, that there are several things which are together efficient, from which results a certain and full event.

5285. Verses 33–36. *And now let Pharaoh see a man (vir) intelligent and wise, and appoint him over the land of Egypt. Let Pharaoh do* [*this*], *and let him set governors over the land, and let him take the fifth of the land of Egypt in the seven years of abundance of provision. And let them gather together all the food of those good years that are coming, and let them lay up corn under the hand of Pharaoh, food in the cities, and let them guard it. And let the food be for a store to the land, for the seven years of famine which shall be in the land of Egypt; and the land shall not be cut off in the famine. And now let Pharaoh see*, signifies the looking forward of the natural: *a man (vir) intelligent and wise*, signifies concerning in-flowing truth and good: *and appoint him over the land of Egypt*, signifies which will bring all things in the natural mind into orderly arrangement: *let Pharaoh do* [*this*], signifies further looking forward: *and let him set governors over the land*, signifies the orderly arrangement of general things in the natural: *and let him take the fifth of the land of Egypt*, signifies which are to be preserved and afterwards stored up: *in the seven years of abundance of provision*, signifies which were insinuated at those times when goods with truths were multiplied: *and let them gather together all the food*, signifies all things which are of use: *of those good years that are coming*, signifies which are to be imbibed at those times: *and let them lay up corn*, signifies every good of truth at the same time: *under the hand of Pharaoh*, signifies for necessity and consequent disposal in the natural: *food in the cities*, sig-

nifies such things in the interiors of the natural mind: *and let them guard it*, signifies there to be stored up: *and let the food be for a store to the land*, signifies that it should be there for every use of the natural: *for the seven years of famine*, signifies according to necessity in cases of want: *which shall be in the land of Egypt*, signifies which shall be in the natural: *and the land shall not be cut off in the famine*, signifies lest man should perish.

5286. *And now let Pharaoh see.*—This signifies the looking forward of the natural, as appears from the signification of seeing, as denoting looking forward; for seeing here involves something active, namely, that it may do; but when seeing does not involve something to be done, it signifies understanding and apperceiving, as was shewn, n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5114. With the looking forward of the natural the case is this. A man's natural, or his natural mind, which is beneath his rational mind, does not look forward to anything from itself, nevertheless it appears as if it were from itself, but its looking forward is from an interior [principle], which looks forward in the exterior, almost as a man views himself in a mirror, in which the image appears as if it were there. This is also exhibited in the internal sense by the circumstance of Joseph's speaking it to Pharaoh, and by Joseph is represented the celestial of the spiritual which is the interior, and by Pharaoh is represented the natural which is the exterior, and Joseph seemed to Pharaoh to be that very man (*vir*) intelligent and wise, who is here spoken of.

5287. *A man* (*vir*) *intelligent and wise.*—This signifies concerning in-flowing truth and good, as appears from the signification of an intelligent man (*vir*), as denoting truth, and of a wise man, as denoting the good thereof. It should be known that, in the internal sense, by a man intelligent and wise is not meant any such man, but, abstractedly from person, that which constitutes an intelligent and wise man, consequently truth and good. In the other life, especially in the heavens, all thought, and hence all speech is effected by things abstracted from persons, on which account thought and speech in the other life are universal, and respectively unlimited. For in proportion as thought and speech are determined to persons and their specific qualities, also to names and expressions, in the same degree it becomes less universal, and in the same degree it is also determined to a thing, and abides therein; but in proportion as it is not determined to such things, but to things abstractedly from them, in the same degree it is determined from a thing, and it is extended outside itself, and the view
2 becomes of a higher kind, consequently more universal. This appears manifestly from man's thought; so far as it regards the expressions of a speaker, so far as it does not regard his meaning; and so far as in itself it regards the particulars of memory, and

abides therein, so far it does not perceive the qualities of things; and still more, so far as in particular things it regards itself, so far it contracts the thoughts, and removes itself from a universal view of things. Hence it is that in proportion as any one loves himself more than others, in the same proportion he is less wise. Hence now it is evident, why things abstracted from persons are signified, in the internal sense, by those things which are determined to persons in the sense of the letter; see also n. 5225. In the Word throughout a distinction is made between wisdom, intelligence, and knowledge. By wisdom is meant what is from good, by intelligence what is from truth, and by knowledge both in man's natural, as in Moses: "I have filled Bezaleel with the spirit of God, as to *wisdom*, as to *intelligence*, and as to *knowledge*, and as to every work" (Exod. xxxi. 2, 3; xxxv. 30, 31). And again: "Give to yourselves *men wise, intelligent*, and *knowing*, according to your tribes, that I may place them for your heads" (Deut. i. 13).

5288. *And set him over the land of Egypt.*—This signifies which will bring all things in the natural mind into orderly arrangement, as appears (1) from the signification of setting over anything, as denoting setting one over to bring into order, thus also bringing into order; and (2) from the signification of the land of Egypt, as denoting the natural mind, see above, n. 5276, 5278, 5279; by *him* is here meant a man intelligent and wise, who signifies truth and good. Hence it is evident, that those words signify, that truth and good will bring all things into orderly arrangement in the natural. Good and truth also are what give orderly arrangement to all things in general and particular in the natural mind, for they flow in from within, and thereby arrange them. He who does not know how the case is with man's intellectual faculty, and how a man can take a view of things, perceive them, think analytically, form conclusions thence, and at length refer them to the will, and by the will to act,—such a one sees nothing to wonder at herein. He supposes that all things thus flow naturally, and does not at all know that all things in general and particular are from influx through heaven from the Lord, and that a man without such influx cannot think at all, and that on the cessation of influx, all thought ceases. Hence also he does not know, that the good flowing in through heaven from the Lord arranges all things in order, and forms them to a resemblance of heaven so far as the man suffers it, and that hence thought flows agreeably to the heavenly form. The heavenly form is that into which the heavenly societies are arranged, and the heavenly societies are arranged according to the form induced by the good and truth which proceeds from the Lord.

5289. *Let Pharaoh do this.*—This signifies further looking forward, as appears from what was explained above, n. 5286.

5290. *And let him set governors over the land.*—This signifies the orderly arrangement of general things in the natural, as appears (1) from the signification of setting over, as denoting arranging in order; (2) from the signification of governors, as denoting general things, of which we shall speak presently; and (3) from the signification of the land, in the present case the land of Egypt, as denoting the natural mind, see just above, n. 5288. The reason why governors denote general things is, that general things are those in which and under which are the particulars, see n. 917, 4269, 4325, 4329, 4345, 4383, 5208; but princes signify primaries, n. 1482, 2089, 5044.

5291. *And let him take a fifth of the land.*—This signifies which are to be preserved and afterwards stored up, as appears from the signification of taking the fifth, as here involving the same as tithing or taking a tenth, which in the Word signifies making remains; and making remains is gathering truths and goods, and afterwards storing them up. That remains are goods and truths stored up by the Lord in the interior man, see n. 468, 530, 560, 561, 661, 1050, 1906, 2284, 5135; and that tenths in the Word signify remains, n. 576, 1738, 2280; in like manner ten, n. 1906, 2284; hence also five, which number is the half of ten. The half and the double, as to numbers in the Word, involve the same; thus twenty the same as ten, and four the same as two, six as three, twenty-four as twelve, and so forth. This is the case also with numbers still further multiplied, as with a hundred and also a thousand, which involve the same as ten; so likewise seventy-two, and a hundred and forty-four, involve the same as twelve. What therefore compound numbers involve, may be known from the simple numbers, from and with which they are multiplied. What also the more simple numbers involve, may be known from the integral numbers, as what five involve may be known from ten, and what two and a half, from five, and so forth. In general it should be known that numbers multiplied involve the same as the simple numbers, but more fully, and that numbers divided involve the
2 same, but not so fully. The number five specifically, has a double signification. It signifies a little and hence somewhat, and it signifies remains. The reason why it signifies a little is from its relation to those numbers which signify much, namely, to a thousand and a hundred, and hence also to ten. That a thousand and a hundred signify much, see n. 2575, 2636; that hence also ten signify much, see n. 3107, 4638. For this reason it is that five signify a little and also somewhat, n. 649, 4638. The number five signifies remains, when it relates to ten, for ten signify remains, as was said above. That all numbers in the Word signify things, see n. 575, 647, 648, 755, 813, 1963,
3 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265. He who does not know that there is any internal sense of the Word,

which does not appear in the letter, will be altogether surprised to hear that numbers in the Word also signify things, especially because he cannot form any spiritual idea from numbers; but that nevertheless numbers flow from the spiritual idea which the angels have, see n. 5265. What the ideas and things are, to which numbers correspond, may indeed be known, but whence that correspondence is, is as yet unknown; as whence comes the correspondence of twelve with all the things of faith, and of the correspondence of seven with things holy, also of the correspondence of ten, and likewise of five, with the goods and truths stored up in the interior man by the Lord, and so forth. It is enough, however, to know that there is a correspondence, and that from that correspondence all the numbers in the Word signify something in the spiritual world, consequently that the Divine inspired lies stored up therein. As for example, in the following passages where mention is made of five. In the Lord's 4
parable concerning "the man who went on a journey, and delivered to his servants his property, to one *five talents*, to another *two*, and to a third *one;* and he that had received *five talents*, traded with them, and gained other *five talents;* in like manner he that had received *two*, gained other *two;* but he that had received *one*, hid his lord's silver in the earth" (Matt. xxv. 14, and following verses). He who does not think beyond the literal sense, cannot know but that the numbers, five, two, and one, were assumed merely to give a neatness to the history of the parable, and that they have no further meaning, whereas there is an arcanum contained even in the numbers themselves. For by the servant who received five talents, are signified those who have admitted goods and truths from the Lord, thus who have received remains; by him who received two are signified those who in advanced age have adjoined charity to faith; and by him who received one, those who have received faith alone without charity; concerning the latter it is said, that he hid his lord's silver in the earth, for by the silver, which is predicated of him, in the internal sense is signified the truth of faith, n. 1551, 2954; for faith without charity cannot produce gain, or bear fruit. Such are the things involved in those numbers. In 5
like manner in the other parables, as concerning "the man that went into a far country to take to himself a kingdom, and gave to his servants *ten pounds*, and said unto them, Trade with them till I come; and when he returned, the first said, Lord, thy pound hath gained *ten pounds;* and he said unto him, Well, thou good servant, because thou hast been faithful over a very little, be thou over *ten cities*. The second said, Lord, thy pound hath made *five pounds;* and he said also to him, Be thou over *five cities*. The third had laid up the pound in a napkin; but the Lord said, Take away the pound from him, and give it to him that hath *ten pounds*" (Luke xix. 12, and following

verses). Here, in like manner, ten and five signify remains, ten more, five fewer; he that laid up the pound in a napkin denotes those who procure to themselves the truths of faith, and do not conjoin them to the goods of charity, in which case
6 there is no gain or fruit. In like manner where those numbers are mentioned by the Lord in other places, as concerning one who was called to the supper, and said, "*I have bought five yoke of oxen,* and I go to prove them" (Luke xiv. 19); and concerning the rich man who said to Abraham, "I have *five brethren,* let me be sent to testify unto them, lest they come into this place of torment" (Luke xvi. 28). Concerning "the *ten* virgins, of whom *five* were prudent and *five* foolish" (Matt. xxv. 1–13). In like manner in these words of the Lord: "Think ye that I am come to give peace on the earth? I say to you, nay, but division; for from henceforth there shall be *five* in one house divided, *three* against *two,* and *two* against *three*" (Luke xii. 51, 52); and also in the very historical circumstance of the Lord's "*feeding five thousand men with five loaves and two fishes;* and of His commanding them to lie down by *hundreds and by fifties;* and of their gathering *twelve* baskets of fragments after they had eaten" (Matt. xiv. 15–21; Mark vi. 38, and the following verses;
7 Luke ix. 12–17; John vi. 5–13). In these passages, inasmuch as they are historical, it can scarce be believed that the numbers are significative, as the number five thousand, which was that of the men, also the number five which was that of the loaves, and the number two which was that of the fishes, and likewise the number a hundred, and the number fifty, which was that of the companies which sat down, and lastly the number twelve, which was that of the baskets containing the fragments, when yet in each there is an arcanum: for each of the circumstances here recorded happened of providence, to the end that Divine
8 things might be represented. In the following passages also, five signify such things in the spiritual world as they correspond with, in each sense, the genuine and the opposite; as in Isaiah: "Gleanings of grapes shall be left in it, as in the shaking of the olive-tree, *two or three* berries in the head of a branch, *four or five* in the fruitful branches" (xvii. 6, 7). Again: "In that day there shall be *five cities* in the land of Egypt speaking with the lips of Canaan, and swearing to Jehovah Zebaoth" (xix. 18). Again: "*One thousand* before the rebuke of *one*; before the rebuke of *five* shall ye flee; till ye be left as a mast on the head of a mountain, and as a sign upon a hill" (xxx. 17). In the Apocalypse: "The *fifth* angel sounded: then I saw a star fall from heaven unto the earth; and to it was given the key of the pit of the deep. To the locusts which came forth thence it was said, that they should not kill the men who had not the seal of God on their foreheads, but should torment them *five months*" (ix. 1, 4, 5, 10). Again: "Here is intelligence, if any

one hath wisdom. The *seven* heads are *seven* mountains, where the woman sitteth upon them; and there are *seven* kings, *five* have fallen, and *one* is, the other is not yet come, and when he cometh, he must continue a short time" (xvii. 9, 10). In like manner the number five was representative in the following cases: The valuation of a man and of a woman was according to years "from a month to *five years*, and from *five years to twenty*" (Levit. xxvii. 1–9). Also: "If a field was to be redeemed, a *fifth* was to be added" (Levit. xxvii. 19). "If the tenths were redeemed, a *fifth* also was to be added" (Levit. xxvii. 31). The first-born that remained over and above "were to be redeemed for *five shekels*" (Numb. iii. 46 to the end). The first-born of an unclean beast "was to be redeemed by *adding a fifth*" (Levit. xxvii. 27). In certain transgressions instead of a fine "a *fifth* was to be added" (Levit. xxii. 14; xxvii. 13, 15; Numb. v. 6–8). "If a man should steal an ox or a cattle, and kill it or sell it, he was to restore *five oxen* for an ox, and *four cattle* for a cattle" (Exod. xxi. 37 [xxii. 1]). That the number five contains in it a heavenly arcanum, and the same as ten, is evident from the cherubs, concerning which it is thus written in the first book of the Kings: "Solomon made in the holy place two cherubs of olive wood: *ten cubits* was the height of each; *five cubits* was the wing of one cherub, and *five cubits* was the wing of the other cherub: *ten cubits* was from the borders of the wings of the one even to the borders of the wings to the other; thus *ten cubits* was the cherub; both cherubs had one measure and one proportion" (vi. 23–25). It is also evident from the lavers about the temple, and from the candlesticks, concerning which it is written in the same book: "*Five* bases of the lavers were set near the shoulder of the house to the right, and *five* near the shoulder of the house to the left: also *five* candlesticks were set on the right, and *five* on the left, before the holy place" (vii. 39, 49). The brazen sea was "*ten cubits* from laver to laver, and *five cubits* in height, and *thirty cubits* in circumference" (chap. vii. 23). This was in order that holy things might be signified both by the numbers ten and five, and by thirty; which number of the circumference does not indeed geometrically answer to the diameter, but still it spiritually involves that which is signified by the compass of that vessel. That all numbers signify things in the spiritual world, is very manifest from the numbers in Ezekiel, where the new earth, the new city, and the new temple are treated of, which the angel measured as to the particulars; see chapters xl.–xlviii. A description of almost all the holy things therein is exhibited by numbers; wherefore he who does not know what those numbers involve, can know scarcely anything of the arcana contained therein. The numbers ten and five occur at chap. xl. 7, 11, 48; xli. 2, 9, 11, 12; xlii. 4; xlv. 11, 14; besides the multiplied numbers, namely, twenty-five, fifty, five

9 10 11

hundred, and five thousand. That the new earth, the new city, and the new temple there, signify the Lord's kingdom in the heavens, and hence His church on the earth, is manifest from
12 all the particulars there recorded. These particulars are adduced concerning the number five, because the subject treated of here, and in what follows, is the land of Egypt,—that in the seven years of abundance a fifth part of the provision was to be collected there, and to be preserved for the use of the following years of famine. Hence it has been shewn, that a fifth part signifies goods and truths stored up with man by the Lord, and reserved for use when there shall be a famine, that is, when there shall be a want and privation of good and truth: for unless such things were stored up with man by the Lord, there would be nothing to elevate him in a state of temptation and vastation, consequently nothing whereby he could be regenerated; thus he would be without the means of salvation in the other life.

5292. *In the seven years of abundance of provision.*—This signifies which were insinuated at those times when truths with goods were multiplied, as appears (1) from the signification of years, as denoting states, and hence also times, of which we shall speak presently; and (2) from the signification of abundance of provision, as denoting the multiplication of truth, or truth multiplied, concerning which see above, n. 5276, 5278, 5280, in the present case therefore truths with goods multiplied, because truths are nothing without goods, and truths are not stored up in the interior man, on which subject see just above, n. 5291, except such as are conjoined with goods. The reason why years signify not only states but also times, is, that years in the internal sense signify entire states, that is, entire periods from the beginning of a state to the end. These periods cannot be otherwise expressed than by times, or be otherwise conceived by those who are in time, than as times. That years and days are both states and times, see n. 23, 487, 488, 493, 893, 2906.

5293. *And let them gather together all the food.*—This signifies all things which are of use, as appears (1) from the signification of gathering together, as denoting bringing together and preserving; and (2) from the signification of food, as denoting the things which are of use. Food in the internal sense properly signifies the things which nourish the soul of man, that is, which nourish him after the life of the body; for he then lives a soul or spirit, and no longer has need of material food, as in the world, but of spiritual food, which is all that which is of use, and which conduces to use. What conduces to use is to know what is good and true; what is of use is to will and to do what is good and true; these are the things whereby the angels are nourished, and which are therefore

called spiritual and celestial foods. The mind of man, where his interior understanding and interior will, or his intentions or ends of life, are, is not nourished by any other food even while it lives in the body: material food does not penetrate there, but only to the things of the body which that food supports, to the end that the mind may enjoy its food when the body enjoys its, that is, that the man may have a sound mind in a sound body. The reason why food in the spiritual sense is [2] everything which is of use is, that every exercise of man's faculty as to knowing, and as to understanding and growing wise, and thereby as to willing, ought to regard use as its end; hence the quality of his life is according to the quality of his use. That food in the internal sense is everything which is of use, is evident from these words of the Lord: "Jesus said to His disciples, I have *food to eat* which ye know not of: the disciples said one to another, Hath any one brought Him to eat? Jesus saith unto them, *My food is to do the will of Him Who sent Me, and to finish His work*" (John iv. 32–34). And in another place: "Labor not for the *food which perisheth*, but for the *food* which endureth unto everlasting life, which the Son of man will give unto you; for Him hath God the Father sealed" (John vi. 27).

5294. *Of those good years that are coming.*—This signifies which are to be imbibed at those times, as appears from the signification of years, as denoting states and also times, see just above, n. 5292. The good years that are coming are therefore those times when truths with goods are multiplied, which are signified by the seven years of abundance of provision.

5295. *And let them lay up corn.*—This signifies every good of truth at the same time, as appears (1) from the signification of laying up, as denoting gathering and at the same time preserving; and (2) from the signification of corn, as denoting natural good, see n. 3580, in the present case the good of truth which is in the natural; the good of truth is truth in the will and act. The reason why corn denotes good is, that a field in the spiritual sense denotes the church; and hence the things relating to a field, as seed, seed-time, harvest, standing corn, corn, and also a spike or ear of corn, besides wheat, barley, and several other kinds of grain, denote such things as are of the church: and all the things which are of the church have reference to good and truth.

5296. *Under the hand of Pharaoh.*—This signifies for necessity and consequent disposal in the natural, as appears (1) from the signification of the hand, as denoting power, see n. 878, 3387, 4931–4937; hence under the hand denotes for disposal in every necessity, for what is in the power of any one, is at his disposal; and (2) from the representation of Pharaoh, as denoting the natural; concerning which see above.

5297. *Food in the cities.*—This signifies such things in the interiors of the natural mind, as appears (1) from the signification of food, as denoting all things which are of use, thus truths and goods, see above, n. 5293; and (2) from the signification of cities, as denoting the interiors of the natural mind. Cities in the universal sense signify the doctrinals of the church, see n. 402, 2268, 2449, 2451, 2712, 2943, 3216, 4492, 4493; but in the particular sense they signify the interiors of man where doctrinals are, or rather where truths conjoined to good are. That the truths and goods with man form as it were a city, see n. 3584; hence the man himself, in whom is the church, is called the city of God. The signification of a city is like that of a house: in the universal sense a house signifies good, but in the particular sense it signifies a man, n. 3128, and specifically his mind as to good and truth conjoined there, n. 3538, 4973, 5023; and a house, with its apartments, out-houses, and
2 courts, is a city in the least form. The interiors of the natural mind are signified by cities in Isaiah: "In that day there shall be *five cities in the land of Egypt,* speaking with the lips of Canaan, and swearing to Jehovah Zebaoth" (xix. 18); and the goods and truths which are in the interiors, are signified by the cities in the Lord's parable in Luke: "He said unto him that by the pound had gained ten pounds, Well done, thou good servant; because thou hast been faithful in that which is least, *be thou over ten cities;* and he said to another that had gained five pounds, *Be thou also over five cities*" (xix. 12 and following verses). In the present case, therefore, by laying up food in the cities and guarding it, is signified that truths conjoined to good were to be stored up in the interiors of the natural mind; which truths and goods, when they are there stored up, are called remains, in which the veriest life of the spiritual man consists, and from which a man is spiritually nourished in all necessity and need, that is, in all spiritual famine.

5298. *And let them guard it.*—This signifies there to be stored up, as appears from the signification of guarding, as denoting storing up, namely, in the interiors of the natural mind, which are signified by cities, concerning which see just above, n. 5297.

5299. *And let the food be for a store to the land.*—This signifies that it should be there for every use of the natural, as appears (1) from the signification of food, as denoting goods and truths, see above, n. 5293; (2) from the signification of for a store, as denoting what is laid up for every use, because for the use of the following years of famine; and (3) from the signification of the land, in the present case the land of Egypt, as denoting the natural mind, concerning which see also above, n. 5276, 5278, 5279, 5288.

5300. *For the seven years of famine.*—This signifies according

to necessity in cases of want, as appears from the signification of famine, as denoting a want of truth, concerning which see above, n. 5277, 5278: that at that time it is for necessity, is evident; for years in the internal sense denote states, as has been occasionally shewn above, in the present case therefore for those years denotes for those states when there is necessity.

5301. *Which shall be in the land of Egypt.*—This signifies which shall be in the natural, as appears from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5279, 5288. We speak both here and in other places of the *natural*, and thereby we mean the natural mind. For man has two minds, the rational mind and the natural mind. The rational mind is of the internal man, but the natural mind is of the external man; this latter mind or man is what is meant by the natural simply so called. That the mind is the man himself, will be seen in what now follows.

5302. *And the land shall not be cut off in the famine.*—This signifies lest man should perish, namely, by the want of truth, as appears (1) from the signification of being cut off, as denoting perishing; and (2) from the signification of the land, in the present case the land of Egypt, as denoting the natural mind, see just above, n. 5301; and because it denotes the natural mind, it denotes the man himself, for a man is a man from his mind, since the mind itself constitutes the man, and such as the mind is such is the man; by the mind is signified a man's intellectual and voluntary, consequently his veriest life. The stupid suppose that a man is a man from his external form, namely, from his having a human face; those who are less stupid say that he is a man from the power of speech; and those who are still less stupid, that he is a man from his ability to think. Nevertheless he is not a man from these faculties, but from his being able to think what is true and to will what is good; and because when he thinks what is true, and wills what is good, he can contemplate the Divine, and perceptibly receive it. It is this which distinguishes a man from the brute animals. In regard to those other considerations of his appearing [2] as a man, of his being able to speak and to think,—these things do not constitute him a man; for if he thinks what is false and wills what is evil, they cause him to be not only like a brute animal, but even worse than such an animal, for by means of those very faculties he destroys what is human in himself, and makes himself a wild beast. This may appear especially from the case of such persons in the other life: for when they appear in the light of heaven, and also when they are looked into by the angels, they appear at that instant like monsters, and some like wild beasts, the deceitful like serpents, and others in other forms: but when they are removed from that light, and are remitted into their own lumen which they have in hell, they

appear among themselves as men. But how it happens that man would perish for want of truth, if he had not goods and truths stored up by the Lord in the interiors, which goods and truths are signified by "food for a store to the land, for the seven years of famine, lest the land be cut off in the famine," will be shewn in what follows of this chapter.

5303. Verses 37–40. *And the word was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, Shall we find such a man as this, in whom is the spirit of God? And Pharaoh said to Joseph, Since God hath made thee to know all this, there is no one so intelligent and wise as thou art. Thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than thou.* *And the word was good in the eyes of Pharaoh,* signifies the complacency of the natural: *and in the eyes of all his servants,* signifies complacency to all things in the natural: *And Pharaoh said to his servants,* signifies the perception of the natural with all things therein: *Shall we find such a man as this, in whom is the spirit of God?* signifies concerning the influx of truth in which is good from the interior, thus the celestial of the spiritual: *and Pharaoh said to Joseph,* signifies the perception of the natural from the celestial of the spiritual: *since God hath made thee to know all this,* signifies because he had foresight and providence: *there is no one so intelligent and wise as thou art,* signifies that thence alone are truth and good: *thou shalt be over my house,* signifies that the natural mind shall be subordinate and submissive thereto: *and upon thy mouth shall all my people kiss,* signifies that everything in the natural mind shall be under its obedience: *only in the throne will I be greater than thou,* signifies that it will still appear as if it were from the natural, because from the celestial of the spiritual through the natural.

5304. *And the word was good in the eyes of Pharaoh.*—This signifies the complacency of the natural, as appears (1) from the signification of the word being good, as denoting pleasing: it is said in the eyes, from a customary form of speaking, because the eye signifies the interior sight, thus the understanding, perception, advertence, and several things appertaining to that sight, see n. 2701, 2789, 2829, 3198, 3202, 3820, 4083, 4086, 4339, 4403–4421, 4523–4533; hence "the word was good in his eyes," signifies complacency; and (2) from the representation of Pharaoh, as denoting the natural, concerning which we have treated in many preceding passages.

5305. *And in the eyes of all his servants.*—This signifies complacency to all things in the natural, as appears (1) from the signification of "the word was good in the eyes," as denoting complacency, see just above, n. 5304; and (2) from the signification of servants, as denoting those things which are in the

natural, especially which are in the exterior natural. In the Word throughout we read of a servant, and thereby in the internal sense is meant that which serves another, in general everything which is below in respect to what is above; for it is according to order, that the lower should serve the higher, and so far as it serves, it is called a servant. But in the present case, it is the things in the natural which are called servants. For the natural in general is what is represented by Pharaoh, and the general itself is that which the particulars are to serve, as the general good in kingdoms. That Pharaoh denotes the natural in general, see n. 5160.

5306. *And Pharaoh said to his servants.*—This signifies the perception of the natural with all things therein, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perceiving, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2619, 2862, 3395, 3509; (2) from the representation of Pharaoh, as denoting the natural, see n. 5079, 5080, 5095, 5160; and (3) from the signification of his servants, as denoting all things in the natural, see just above, n. 5305.

5307. *Shall we find such a man (vir) as this in whom is the spirit of God?*—This signifies concerning the influx of truth wherein is good from the interior, thus the celestial of the spiritual, as appears (1) from the signification of a man (*vir*), as denoting truth, see n. 3134, 3309, 3459; and (2) from the signification of the spirit of God, as denoting good from the interior, thus from the Divine. For the spirit of God is what proceeds from the Divine, thus from good itself; for the Divine is good itself, and what proceeds from it is truth wherein is good; and this is what is signified in the Word by the spirit of God. The spirit itself does not proceed, but the truth itself in which is good, or the holy truth, the spirit being the means whereby it is produced. This truth in which is good is here the celestial of the spiritual, which is represented by Joseph. It is well known in the church, that Joseph in the spiritual 2
sense is the Lord, wherefore also the Lord is called the heavenly Joseph; but it is not known what [principle] of the Lord Joseph represents. The Lord is represented by Abraham, by Isaac, and also by Jacob; He is also represented by Moses and Elias, and by Aaron, also by David, and by many others in the Word; but still not in the same manner by one as by another. By Abraham the Lord is represented as to the Divine itself, by Isaac as to the Divine rational, by Jacob as to the Divine natural, by Moses as to the Law or the historical Word, by Elias as to the prophetical Word, by Aaron as to the priesthood, and by David as to the kingship. What is represented by Joseph may be seen, n. 3969, 4286, 4585, 4592, 4594, 4669, 4723, 4727, 4963, 5249. That which Joseph represents, is

called the celestial of the spiritual from the natural, nor can it be expressed otherwise; for the celestial is good from the Divine, the spiritual is truth from that good, thus it is the truth of good from His Divine Human. This the Lord was when He lived in the world; but when He glorified Himself, He then transcended above it, and became the Divine Good itself, or
3 Jehovah, even as to the human. This arcanum cannot be specifically explained further; only it may be added, that Joseph on this account came into Egypt, and first served in the house of Potiphar the prince of the body-guards, and was next detained in custody, and afterwards made ruler over Egypt, that he might represent how the Lord progressively made the human in Himself Divine, concerning which the Word was to be written, and was to contain Divine things in the internal sense, which sense was to be serviceable more especially to the angels, whose wisdom, which is incomprehensible and ineffable in respect to human wisdom, consists in such things; and at the same time was to be serviceable to men, who are particularly fond of histories, and in this case might have their minds engaged on those circumstances in which the angels perceive things Divine by influx from the Lord.

5308. *And Pharaoh said to Joseph.*—This signifies the perception of the natural from the celestial of the spiritual, as appears (1) from the signification of saying in the historicals of the Word, as denoting perception, see just above, n. 5306; (2) from the representation of Pharaoh, as denoting the natural, and (3) from the representation of Joseph, as denoting the celestial of the spiritual, concerning which representations we have treated in many preceding passages.

5309. *Since God hath made thee to know all this.*—This signifies because he had foresight and providence, as appears from the signification of knowing, when it is predicated of God, as denoting foresight and providence. For it cannot be said of God that He knows, since of Himself He knows all things, and man has the faculty of knowing from Him, wherefore knowing in God, is foreseeing and providing. Foreseeing is knowing from eternity to eternity, and providing is doing it. The reason why the celestial of the spiritual has foresight and providence is, that in the internal sense the Lord is here treated of, Who is the celestial of the spiritual, which is represented by Joseph.

5310. *There is no one so intelligent and wise as thou art.*—This signifies that hence alone are truth and good, as appears (1) from the signification of intelligent, as denoting truth, and (2) from the signification of wise, as denoting good, see n. 5287. That it is not from another but from it [the celestial of the spiritual] alone, is signified by no one, because no one or none in the internal sense is negative, thus exclusive of every other, see n. 5225, 5253.

5311. *Thou shalt be over my house.*—This signifies that the natural mind shall be subordinate and submissive thereto, as appears from the signification of a house, as denoting the mind, see n. 3538, 4973, 5023, in the present case the natural mind, because it is called my house by Pharaoh, who represents the natural. That it should be subordinate and submissive, is signified by "thou shalt be over it;" for he who is over any one's house, in reality has rule, and all who are therein are subordinate and submissive, the lord of the house still retaining the name, and the dignity as to appearance.

5312. *And upon thy mouth shall all my people kiss.*—This signifies that everything therein shall be under obedience to him, as appears (1) from the signification of kissing upon the mouth, as denoting acknowledging and doing what he orders, thus obeying; and (2) from the signification of all my people, as denoting everything in the natural. People signify truths, see n. 1259, 1260, 3581, 4619, thus in the natural the Knowledges of good and truth, and scientifics, for these are the truths of the natural, see n. 5276.

5313. *Only on the throne will I be greater than thou.*—This signifies that it will still appear as if it were from the natural, because from the celestial of the spiritual through the natural, as appears (1) from the signification of being greater than another, as denoting being greater, in the present case as to appearance or as to the sight; and (2) from the signification of a throne, as denoting the natural; for the natural is meant by a throne, when the celestial of the spiritual is meant by him who sits thereon; for the natural is like a throne to the spiritual, in the present case to the celestial of the spiritual. In general what is lower is like a throne to what is higher, for that which is higher is therein and acts, and indeed by means of what is lower, and what is acted appears as if it were from the lower, because, as was said, it is by its means; this is meant by what Pharaoh said to Joseph; "only on the throne will I be greater than thou." In the Word there is frequent mention made of a throne, [2] where the Divine truth and judgment from it are treated of; and by a throne in the internal sense is there signified that which is of the Divine kingship, and by him who sits upon it is signified the Lord Himself as a king or a judge. But the signification of a throne, like the signification of many other things, is relative. When the Lord's Divine itself and the Divine Human are meant by him who sits on the throne, in this case the Divine truth which proceeds from Him is meant by the throne. When the Divine truth which proceeds from the Lord is meant by him who sits on the throne, in this case the universal heaven, which the Divine truth fills, is meant by the throne. But when the Lord, as to

the Divine truth in the higher heavens, is meant by him who sits on the throne, in this case the Divine truth which is in the lowest heaven, and also in the church, is meant by the throne. Thus the significations of a throne are relative. The reason why a throne signifies what is of the Divine truth, is that a king in the Word signifies truth, and so does a kingdom. That a king has that signification, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068. That a kingdom has the same signification, see n. 1672, 2547, 4691.

3 But what is specifically meant by a throne in the Word, is manifest from the series of the things there treated of; as in Matthew: "I say unto you, Swear not at all, neither by *heaven*, for it is *God's throne:* nor by the earth, for it is *His footstool;* nor by Jerusalem, for it is the city of the great king" (v. 34, 35); and in another place: "He that sweareth by *heaven*, sweareth by *God's throne*, and by Him who sitteth thereon" (xxiii. 22). In these passages it is expressly said, that heaven is God's throne; the earth, which is called His footstool, signifies that which is beneath heaven, thus the church. That the earth denotes the church, see n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535. In like manner in Isaiah: "Thus saith Jehovah, *The heavens are My throne*, and the earth is My footstool" (lxvi. 1). In David: "Jehovah hath made firm *His throne in the heavens*" (Ps. ciii. 19). In Matthew: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit *on the throne of His glory*" (xxv. 31). The subject here treated of is the last judgment, and he who sits on the throne is called a king (verses 34, 40); the throne of glory in the internal sense is the Divine truth which is from the Divine good in heaven; he who sits on that throne is the Lord, who, so far as he is a Judge from the Divine truth, is called a King.

4 In Luke: "He shall be great; and He shall be called the Son of the Highest; and the Lord God will give unto Him the *throne of* His father *David*" (i. 32). These words were spoken by the angel to Mary. That the throne of David in this passage is not the kingdom which David had, or a kingdom on earth, but a kingdom in heaven, is manifest to every one; wherefore David does not signify David, but the Lord's Divine kingship, and the throne signifies the proceeding Divine truth, which constitutes the Lord's kingdom. In the Apocalypse: "I was in the spirit; when lo! *a throne was set in heaven, and one sat on the throne;* and He Who sat was to look upon like unto a jasper and a sardius stone: and there was a rainbow *round about the throne* in look like unto an emerald; and *round about the throne were four and twenty thrones*, and *on the thrones* I saw four and twenty elders sitting; and *out of the throne* went forth lightnings, and thunders, and voices; and there

were seven lamps of fire burning *before the throne,* which are the seven spirits of God. Moreover, *before the throne* was a glassy sea like unto crystal; and *in the midst of the throne, and round about the throne,* were four animals full of eyes before and behind. But when the animals gave glory and honour and thanksgiving *to Him Who sat on the throne,* Who liveth to ages of ages, the four and twenty elders fell down *before Him Who sat* 5
on the throne, and worshipped Him Who liveth to ages of ages, and cast their crowns *before the throne"* (iv. 2 to the end). In this passage is described the throne of the Lord's glory, and thereby the Divine truth which proceeds from Him, but by representatives; and if the signification of these representatives be unknown, it is hardly possible to know anything of what is contained in these prophecies, but it will be believed that the contents are such as they are described to be, without any deeper Divine meaning; in this case the idea conceived of the heavenly kingdom must be similar to that of the kingdoms of this world; whereas the throne set in heaven signifies the Divine truth there, thus heaven as to the Divine truth; and He who sitteth on the throne means the Lord. The reason why to look upon He appeared like unto a jasper and a sardius stone is, that those stones, like all the precious stones in the Word, signify the Divine truth, see n. 114, 3858, 3862; and stones in general signify the truths of faith, n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798. The rainbow round about the throne signifies 6
truths pellucent from good, because colors in the other life are from the light of heaven, and the light of heaven is the Divine truth. Concerning rainbows in the other life, see n. 1042, 1043, 1053, 1623–1625. Concerning colors there, see n. 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922. The twenty-four thrones around the throne signify all things of truths in one complex, like what is signified by twelve. That twelve denotes all things of truth in one complex, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913. The lightnings, thunders, and voices, which came forth from the throne, signify the terrors occasioned by the Divine truth to those who are not in good. The seven lamps of fire burning are the affections of truth from good, which also cause hurt to those who are not in good; wherefore they are called the seven spirits of God, and that these cause hurt, is evident from what follows in the Apocalypse. The glassy sea before the throne denotes all 7
truth in the natural, thus it denotes Knowledges and scientifics; that these things are the sea, see n. 28, 2850. The four animals in the midst of the throne and around about the throne full of eyes before and behind, are the intellectual things from the Divine in the heavens, four signify their conjunction with voluntary things; for truths are of the intellectual part, and goods of the voluntary part of man; hence it is said, that they were full of eyes before and behind, because eyes signify

things intellectual, and hence in the higher sense the things which are of faith, see n. 2701, 3820, 4403–4421, 4523–4533. That four denotes conjunction, in like manner as two, see n. 1686, 3519, 5194. The holiness of the Divine truth proceeding from the Lord is described in what follows.

8 As by the four and twenty thrones and the four and twenty elders are signified all the things of truth or of faith in one complex, and the like by twelve, as was just now said, it is hence evident what is meant in the internal sense by the twelve thrones on which the twelve apostles were to sit, namely, all the things of truth, from and according to which judgment is given, whereof it is thus written in Matthew: "Jesus said to the disciples, Verily I say unto you, that ye who have followed Me in the regeneration, when the Son of man shall sit *on the throne of His glory*, ye also shall sit *on twelve thrones*, judging the twelve tribes of Israel" (xix. 28). And in Luke: "I appoint unto you a kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My kingdom, and may *sit on thrones*, judging the twelve tribes of Israel" (xxii. 29, 30). That the twelve apostles denote all the things of truth, see n. 2129, 2553, 3354, 3488, 3858; and that the like was signified by the twelve sons of Jacob, and hence by the twelve tribes of Israel, see n. 3858, 3913, 3926, 3939, 4060, 4603; and that the apostles cannot judge even one person, see n. 2129,

9 2553. In like manner in the Apocalypse: "I saw *thrones;* and they sat on them, and judgment was given to them" (xx. 4). In these passages also thrones signify all things of truth, from and according to which judgment is done; the like is also meant by the angels with whom the Lord is to come to judgment (Matt. xxv. 31). That angels in the Word signify somewhat of the Lord, see n. 1705, 1925, 2319, 2821, 3039, 4085, in this case truths which are from the Divine; which truths are

10 also in the Word called judgments, n. 2235. Elsewhere also in very many passages a throne is attributed to Jehovah or the Lord, and this because in thrones there is a representative of a kingdom. When in a higher heaven the discourse is concerning the Divine truth, and concerning judgment, then in the last heaven there appears a throne, whence, as we said, a throne is a representative, and on this account a throne is so frequently mentioned in the prophetic Word, and also from the most ancient times a throne has been made a kingly badge, and as such it signifies the kingship, as in the following passages: "Moses built an altar, and called the name thereof Jehovah Nissi. Moreover he said, Because the hand is upon the *throne of Jah*, Jehovah will have war against Amalek from generation to generation" (Exod. xvii. 15, 16). What is meant by the hand on the throne of Jah, and by Jehovah having war against Amalek from generation to generation, no one can know except from the internal sense,

thus unless it be known what is meant by a throne, and what by Amalek. Amalek in the Word signifies falsities which assault truths, n. 1679; and a throne the Divine truth itself which is assaulted. In David: "Jehovah, Thou hast executed *my judgment* and my cause; *Thou hast sat upon the throne a judge of justice.* Jehovah shall abide for ever; He hath prepared *His throne for judgment*" (Psalm ix. 5, 8 [4, 7]). Again: "*Thy throne,* O God, is for ever and ever; a sceptre of rectitude is the sceptre of Thy kingdom" (Psalm xlv. 7 [6]). Again: "Clouds and darkness are round about Him; justice and judgment are *the support of His throne*" (Psalm xcvii. 2). In Jeremiah: "In that time they shall call Jerusalem *the throne of Jehovah,* and all nations shall be gathered together to it" (iii. 17). Jerusalem denotes the Lord's spiritual kingdom, which is also meant by the new Jerusalem in Ezekiel, and likewise by the holy Jerusalem coming down from heaven in the Apocalypse. The Lord's spiritual kingdom is where the Divine truth, in which is good, is the principal, but the celestial kingdom is where the principal is the Divine good from which is the Divine truth; hence it is evident why Jerusalem is called the throne of Jehovah. And in David: "In Jerusalem are set *thrones for judgment*" (Psalm cxxii. 5). But Zion is called the throne of the glory of Jehovah, in Jeremiah: "In reprobating hast thou reprobated Judah? hath thy soul loathed Zion? Despise not for thy name's sake; do not disgrace the *throne of thy glory*" (xiv. 19, 21). Zion means the Lord's celestial kingdom. How the Lord is represented as to judgment in heaven, where such things as are mentioned in the prophets throughout are presented visibly to the sight, is evident in Daniel: "I saw until *the thrones were cast down,* and the Ancient of days did sit: His raiment was like white snow, and the hair of His head was like clean wool; *His throne* was a flame of fire, its wheels a burning fire; a stream of fire issued and came forth from before Him; a thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment sat, and the books were opened" (vii. 9, 10). Such objects of vision are perpetual in heaven, and are all representative, being made apparent from the speech of the angels in the higher heavens, which in its descent downwards presents such objects to the sight. The angelic spirits, to whom perception is given by the Lord, know what they signify, as what the Ancient of days, the raiment which was like white snow, the hair of the head which was like clean wool, the throne which was like a flame of fire, the wheels which were a burning fire, the stream of fire issuing from Him. In the above passage a flame of fire and a stream of fire represent the good of the Divine love, see n. 934, 4906, 5071, 5215. In like manner, what is written

11 12 13 14

in Ezekiel: "Above the firmament, which was over the head of the cherubs, was as it were the look of a sapphire stone, *the likeness of a throne*, and above *the likeness of the throne* was the likeness as of the look of a man above upon it" (i. 26; chap. x. 1). Also in the first book of the Kings: "I saw (said Micah the prophet) *Jehovah sitting upon His throne*, and all the host of the heavens standing near Him, on His right hand and on His left" (xxii. 19). He who does not know what the particulars represent, and thence signify, cannot believe otherwise than that the Lord has a throne, as kings on earth have, and that things are such as are there related; when nevertheless there are no such things in the heavens, but they are so presented to the sight before those who are in the ultimate heaven, from
15 which, as from images, they see Divine arcana. The Lord's kingship, which signifies the Divine truth proceeding from Him, was also represented by the throne constructed by Solomon, of which it is thus written in the first book of the Kings: "Solomon made a *great throne of ivory*, and covered it with refined gold; there were six steps to the *throne*, and a round head to the *throne* from behind it: there were hands on this side and on that side at the place of the seat, and two lions standing near the hands, and twelve lions standing there above the six steps on this side and on that side" (x. 18–20). The throne of glory was thus represented. Lions are Divine truths combating and conquering; twelve lions are
16 all those truths in one complex. As almost all things in the Word have also an opposite sense, so also has a throne, and in that sense it signifies the kingdom of falsity, as in the Apocalypse: "To the angel of the church which is in Pergamos; I know thy works, and where thou dwellest, where the *throne of Satan is*" (ii. 13). Again: "The dragon gave to the beast, which came up out of the sea, his power (*virtus*) and *his throne*, and great Power (*potestas*)" (xiii. 2). Again: "The fifth angel poured forth his vial on the *throne of the beast*, and his kingdom became obscured" (xvi. 10). In Isaiah: "Thou hast said in thy heart, I will ascend into the heavens, I will exalt *my throne* above the stars of God" (xiv. 13), speaking of Babel.

5314. Verses 41–44. *And Pharaoh said to Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from upon his hand, and put it upon Joseph's hand; and he clothed him with garments of fine linen, and put a necklace of gold upon his neck. And he made him to be carried in the second chariot which he had; and they cried before him Abreeh, and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee there shall not a man lift up his hand and his foot in all the land of Egypt. And Pharaoh said to Joseph*, signifies the further perception of the natural from the celestial of the spiritual: *See, I have set thee over all the land of*

Egypt, signifies dominion over each natural: *and Pharaoh took off his ring from upon his hand*, signifies a confirmative concerning the power which it [the natural] had before: *and put it upon Joseph's hand*, signifies that it ceded it all to the celestial of the spiritual: *and he clothed him with garments of fine linen*, signifies an external significative of the celestial of the spiritual; garments of fine linen are truths from the Divine: *and put a necklace of gold upon his neck*, signifies a significative of the conjunction of interiors with exteriors, effected by good: *and he made him to be carried in the second chariot*, signifies a significative that all the doctrine of good and truth was from him: *which he had*, signifies which was by the natural: *and they cried before him Abrech*, signifies acknowledgment by faith and adoration: *and he set him over all the land of Egypt*, signifies that his Power was such: *and Pharaoh said unto Joseph*, signifies still further perception: *I am Pharaoh*, signifies that hence is the natural: *and without thee there shall not a man lift up his hand*, signifies that from the celestial of the spiritual is all the power in what is spiritual: *and his foot*, signifies also all the power in what is natural: *in all the land of Egypt*, signifies in each natural.

5315. *And Pharaoh said to Joseph.*—This signifies the [further] perception of the natural from the celestial of the spiritual, as appears (1) from the signification of saying in the historicals of the Word, as denoting perceiving, concerning which we have often treated before; (2) from the representation of Pharaoh, as denoting the natural; and (3) from the representation of Joseph, as denoting the celestial of the spiritual, concerning which representations also see above. The reason why it is the perception of the natural from the celestial of the spiritual which is signified, is, that the natural has all its perception from what is superior to itself, in the present case from the celestial of the spiritual, which is superior.

5316. *See, I have set thee over all the land of Egypt.*—This signifies dominion over each natural, as appears (1) from the signification of setting any one over, as denoting dominion; and (2) from the signification of all the land of Egypt, as denoting each natural, see above, n. 5276. The dominion is still further treated of which Pharaoh delivered to Joseph over the land of Egypt, namely, that Pharaoh deprived himself of his own Power, and submitted Egypt wholly to Joseph; which things were so done of the Divine providence, in order that Joseph might put on the representation of the celestial of the spiritual which the Lord had when in the world, and by which the Lord arranged His natural, and also His sensual, so as to make each successively Divine. This was done in order that the Word, which was written concerning Joseph, might contain things Divine, thus such things as in the heavens are most holy, and as are suitable to the angels in the heavens. For the angels in the

heavens are in the Lord, because in the sphere of the Divine truth proceeding from the Lord; wherefore the Divine things, which are in the internal sense of the Word, concerning the Lord and the glorification of His Human, affect them to such a degree that they thence perceive all the blessedness of their wisdom and intelligence.

5317. *And Pharaoh took off his ring from upon his hand.*—This signifies a confirmative concerning the power which it [the natural] had before, as appears (1) from the representation of Pharaoh, as denoting the natural, concerning which see above; (2) from the signification of a ring, as denoting a confirmative, of which we shall speak presently; and (3) from the signification of a hand, as denoting power, see n. 878, 3091, 3387, 4931–4937, 5296. Hence it is evident, that taking off the ring from upon his hand, signifies, that he resigned the power which he had before, and that putting it upon Joseph's hand, as now follows, signifies that he ceded all power to the celestial of the spiritual. That a ring upon the hand is a confirmative of power, cannot be so plainly made manifest from parallel passages in the Word, because rings on the hand are not elsewhere named, except only in Luke, where the father of the prodigal son said to his servants, "Bring forth the chief robe, and put it on him; and put *a ring upon his hand*, and shoes upon his feet" (xv. 22), where also a ring signifies a confirmative of power in the house, as of a son, as before. Nevertheless it is manifest from the rites which have been handed down to us from ancient times, and are still in use; as from the rites of betrothings and marriages, and likewise of inaugurations, in which rings are put upon the hand, by which also is signified a confirmative of power. Moreover, signets, which were likewise worn on the hand (Jer. xxii. 24), signify consent and confirmation; see n. 4874.

5318. *And put it upon Joseph's hand.*—This signifies that it ceded it [namely, the power] all to the celestial of the spiritual, as appears (1) from the signification of putting a ring upon another's hand, as denoting a confirmative that one cedes to another the power which himself has, see n. 5317; and (2) from the representation of Joseph, as denoting the celestial of the spiritual, concerning which we have often treated before.

5319. *And clothed him in garments of fine linen.*—This signifies an external significative of the celestial of the spiritual; and garments of fine linen are truths from the Divine, as appears from the signification of garments, as denoting truths, see n. 1073, 2576, 4545, 4763, 5248. The reason why garments of fine linen denote truths from the Divine is, that a garment of fine linen is shining white and at the same time brilliant, and truth from the Divine is represented by garments of such shining whiteness and brilliance; the reason of this

is, that the shining whiteness and brilliance of heaven are from the light which is from the Lord, and the light which is from the Lord is the Divine truth itself, see n. 1053, 1521–1533, 1619–1632, 2776, 3195, 3222, 3339, 3485, 3636, 3643, 3862, 4415, 4419, 4526, 5219; wherefore, when the Lord was transfigured before Peter, James, and John, *His garments appeared as the light* (Matt. xvii. 2); *shining, exceedingly shining white as snow, so as no fuller on earth can whiten them* (Mark ix. 3); and *glistering* (Luke ix. 29). It was the Divine truth itself which is from the Lord's Divine Human, which was thus represented. But they are exterior truths which are represented by the shining whiteness of garments in the heavens, and interior truths by the shining whiteness and resplendence of the countenance. Hence it is, that being clothed in garments of fine linen is here an external significative of truth proceeding from the celestial of the spiritual, for it was in this that the Divine of the Lord then was. Fine linen and gar- 2
ments of fine linen in other parts of the Word also signify truth from the Divine; as in Ezekiel: "I clothed thee with needle-work, and shod thee with badger-skin, and *girded thee with fine linen*, and covered thee with silk. Thus thou wast adorned with gold and silver, and thy garments were of *fine linen*, and silk, and needle-work" (xvi. 10, 13); speaking of Jerusalem, which in these verses means the Ancient church. The truths of that church are described by garments of needle-work, fine linen, and silk, and by ornaments of gold and silver. Needle-work signifies scientific truths, fine linen natural truths, and silk spiritual truths. Again: "*Fine linen in needle-work* 3
from Egypt was thy spreading out, that it might be to thee *for a sign;* purple and crimson from the Isles of Elisha was thy covering" (xxvii. 7); speaking of Tyre, which also means the Ancient church as to the Knowledges of good and truth; and fine linen in needle-work from Egypt which is her spreading out signifies truth from scientifics, as a sign or external significative of that church. In the Apocalypse: "The merchants of the earth 4
shall weep and lament over Babylon, because no one any longer buyeth her wares; wares of gold and silver, and precious stone, and pearl, and *fine linen*, and crimson, and silk, and every vessel of ivory, and every vessel of most precious wood, and of brass, and iron, and marble" (xviii. 11, 12). In this passage all things in general and particular signify such things as relate to the church, thus which relate to truth and good; but in this case in the opposite sense, because they are spoken of Babylon. Every one may see that such things would never have been recounted in the Word which came down from heaven, unless somewhat heavenly was involved in each expression; for why should mention be made of worldly wares in treating of Babylon, which signifies the profane church? In like manner

in another passage: "Woe, woe, thou great city, *which art clothed in fine linen*, and crimson and scarlet, bedecked with
5 gold, and precious stones, and pearls" (Apoc. xviii. 16). That each of these things signifies some heavenly Divine thing, is very manifest from the same book, where it is said that the fine linen is the righteousnesses of the saints: "The time of the marriage of the Lamb is come, and His wife hath made herself ready. Then it was given her *that she should be arrayed in fine linen clean and brilliant; the fine linen is the righteousnesses of the saints*" (xix. 7, 8). The reason why fine linen is the righteousnesses of the saints is, that all those who are in truth from the Divine put on the Lord's righteousness; for their garments are shining white and brilliant by virtue of the light which is from the Lord, on which account truth itself in heaven is represented by shining whiteness, n. 3301, 3993, 4007. Hence also, those who are elevated into heaven out of a state of vastation, appear clothed in shining white, because then they put off that which is of their Own righteousness, and
6 put on that which is of the Lord's righteousness. That truth from the Divine might be represented in the Jewish church, it was commanded that there should be fine linen in the garments of Aaron, and also in the curtains about the ark; concerning which it is thus written in Moses: "For Aaron thou shalt embroider *a coat of fine linen*, and thou shalt make *a mitre of fine linen*" (Exod. xxviii. 39). "They made *coats of fine linen*, the work of the weaver, for Aaron and his sons" (Exod. xxxix. 27). "Thou shalt make the tabernacle ten curtains, *fine linen interwoven*, and purple, and crimson and scarlet twice-dyed" (Exod. xxvi. 1; xxxvi. 8). "Thou shalt make the court of the tabernacle; the hangings for the court shall be of *fine linen interwoven*" (Exod. xxvii. 9, 18; xxxviii. 9). "The vail of the gate of the court was needle-work, purple, and crimson and scarlet twice-dyed, and *fine linen interwoven*" (Exod. xxxviii. 18). Fine linen was commanded to be used, because all the things which were in and about the ark, also all the things which were on the garments of Aaron, were representative of things spiritual and celestial. Hence it may appear how little the Word is understood, unless it be known what such things represent; and that scarce anything is understood, if it be believed that there is no other holy [principle] in the Word
7 than what is visible in the letter. That the angels, who are in truth from the Divine, appear clothed as in fine linen, that is, in brilliant shining whiteness, is evident from the Apocalypse, where the white horse is treated of: "He Who sat on the *white horse* was clothed in a vesture dipped in blood; and His name is called The Word. His armies in heaven followed Him on *white horses, clothed in fine linen white and clean*" (xix. 13, 14). From these circumstances it is very manifest, that fine linen is

an external significative of truth from the Divine; for He who sits on the white horse is the Lord as to the Word; that it is the Word is there said expressly, and the Word is the very truth from the Divine. That the white horse denotes the internal sense of the Word, see n. 2760–2762; hence white horses denote truths from the Divine, for all things of the internal sense of the Word are truths from the Divine, on which account His armies were seen on white horses, and were clothed in fine linen white and clean.

5320. *And put a necklace of gold upon his neck.*—This signifies a significative of the conjunction of interiors with exteriors effected by good, as appears from the signification of the neck, as denoting the influx and also the communication of higher things with lower things, or, what is the same, of interiors with exteriors, see n. 3542. Hence a necklace, which encompasses the neck, is a significative of their conjunction. A necklace of gold signifies conjunction by good, or which is effected by good, because gold denotes good, n. 113, 1551, 1552. A sign of the conjunction of interior truth with exterior truth is signified by a necklace on the throat, in Ezekiel: "I adorned thee with ornaments, and put bracelets on thy hands, and a *necklace on thy throat*" (xvi. 11).

5321. *And he made him to be carried in the second chariot.*—This signifies a significative that all the doctrine of good and truth was from him, as appears from the signification of a chariot, as denoting the doctrine of truth and good, of which we shall speak presently; hence making him to be carried in a chariot is a significative that that doctrine is from him. These words have reference to what was before said by Pharaoh: "Thou shalt be over my house, and upon thy mouth shall all my people kiss; only on the throne will I be greater than thou" (verse 40). The reason why it signifies the doctrine of good and truth from him, is, that Joseph represents the Lord as to the Divine spiritual, see n. 3971, 4669, thus as to the Divine truth from the Lord's Divine Human, n. 4723, 4727, from which Divine truth is the celestial of the spiritual. The reason why all the doctrine of good and truth is thence, is that the Lord is doctrine itself, for all doctrine proceeds from Him, and treats of Him. For all doctrine treats of the good of love and the truth of faith, which are from the Lord; wherefore the Lord not only is in them, but also is both. Hence it is manifest, that the doctrine which treats of good and truth, treats of the Lord alone, and proceeds from His Divine Human. It is [2] absolutely impossible for any doctrine to proceed from the Divine itself, except through the Divine Human, that is, through the Word, which in the supreme sense is the Divine truth from the Lord's Divine Human. What proceeds immediately from the Divine itself, cannot be apprehended even by the angels in

the inmost heaven, because it is infinite, and thus transcends all apprehension, even that of the angels. But what proceeds from the Lord's Divine Human, the angels can apprehend; for this treats of God as of a Divine Man, concerning Whom some idea may be formed from the Human; and the idea which is formed concerning the Human is accepted, of whatever kind it may be, provided it flows from the good of innocence, and is in the good of charity. This is what is meant by the Lord's words in John: "No one hath seen God at any time; the only-begotten Son, Who is in the bosom of the Father, He hath revealed Him" (i. 18). Again: "Ye have neither heard the Father's voice at any time, nor seen His shape" (v. 37). And in Matthew: "No one knoweth the Father but the Son, and he
3 to whom the Son will reveal Him" (xi. 27). In very many passages in the Word mention is made of chariots; and scarce any one knows that they signify the doctrinals of good and truth, and also the scientifics which are of doctrinals: the reason of this is, that nothing spiritual enters the idea, but only the natural history, when mention is made of chariots, also when mention is made of the horses which are before them; whereas horses in the Word signify things intellectual, n. 2760–2762, 3217, and hence chariots signify doctrinals and their
4 scientifics. That chariots denote the doctrinals of the church, and also scientifics, was made manifest to me from the chariots I so often saw in the other life. There is a place to the right near the lower earth, where there appear chariots and horses, with stables arranged in order: in those places, those who in the world had been learned, and who have made learning alone their object in life, walk and converse together. Such things appear to them from the angels in the higher heavens; for when they are conversing about things intellectual, and about doctrinals and scientifics, then such things appear to the spirits
5 in those places. That such things are signified by chariots and horses, may be very evident from the consideration, that Elijah appeared to be carried into heaven by a chariot of fire and horses of fire, and that he and likewise Elisha were called the chariot of Israel and the horsemen thereof; concerning whom it is thus written in the Second Book of the Kings: "Behold *a chariot of fire and horses of fire* came between them; and Elijah went up in a whirlwind into heaven; and Elisha saw it and cried, My father, my father, the *chariot of Israel and the horsemen thereof*" (ii. 11, 12): and concerning Elisha in the same book: "When Elisha was sick of his disease of which he died, Joash king of Israel came down to him, and wept before his faces, and said, My father, my father, *the chariot of Israel and the horsemen thereof*" (xiii. 14). The reason why they were so called is, that both Elijah and Elisha represented the Lord as to the Word, see Preface to Chap. xviii. of Genesis, and

n. 2762, 5247. The Word itself is principally the doctrine of good and truth; for hence is all doctrine. From the same cause also it was, that to the boy, whose eyes Jehovah opened, "the mountain appeared *full of horses and chariots of fire,* round about Elisha" (2 Kings vi. 17). That a chariot denotes what is 6
doctrinal, and a horse what is intellectual, is manifest also from other passages in the Word, as in Ezekiel: "Ye shall be satiated at my table with *the horse and the chariot,* with the mighty and every man of war. Thus will I give my glory to the nations" (xxxix. 20, 21; Apoc. xix. 18), speaking of the Lord's Advent. That a horse and a chariot in those passages do not signify a horse and a chariot, is plain to every one; for they were not to be satiated with these at the Lord's table, but with such things as are signified by a horse and a chariot, namely, the intellectuals and doctrinals of good and truth. Horses and chariots have a 7
similar signification in the following passages. In David: "*The chariots of God* are two myriads, thousands of peace-makers; the Lord is in them, in Sinai in the sanctuary" (Psalm lxviii. 18 [17]). Again: "Jehovah covereth Himself with light as with a garment: He stretcheth out the heavens as a curtain, laying the beams of His chambers in the waters; *He maketh the clouds His chariots;* He walketh on the wings of the wind" (Psalm civ. 2, 3). In Isaiah: "The prophecy of the desert of the sea. Thus said the Lord to me, Set a watchman to view: let him announce it. *Therefore he saw a chariot, a pair of horsemen, a chariot of an ass, a chariot of a camel;* and he hearkened a hearkening, the hearkening was great. For he cried, A lion: my lord, I stand continually upon the watch-tower in the day time, and I am set on my guard all the nights: and behold *a chariot of a man, and a pair of horsemen:* and he said, Babylon is fallen, is fallen" (xxi. 1, 6–9). Again: "Then they shall bring all your brethren 8
in all nations an offering to Jehovah, *on horses, and on chariots, and on litters, and on mules, and on swift beasts,* to the mountain of my holiness, Jerusalem" (lxvi. 20). Again: "Behold Jehovah will come in fire; and *His chariot* is like a storm" (lxvi. 15). In Habakkuk: "Was Jehovah wroth with the rivers? was Thine anger against the rivers? was Thy wrath against the sea, *that Thou ridest on Thy horses? Thy chariots are salvation*" (iii. 8). In Zechariah: "I lifted up mine eyes, and saw; when behold! *four chariots* going forth from between two mountains, and the mountains were mountains of brass. *To the first chariot were* red *horses, to the second chariot were* black *horses, to the third chariot were* white *horses, and to the fourth chariot were* grisled *horses*" (vi. 1–3). In Jeremiah: "There shall enter 9
through the gates of this city kings and princes, sitting on the throne of David, *riding in a chariot, and on horses,* themselves and their princes, the man of Judah, and the inhabitants of Jerusalem: and this city shall be inhabited for an age" (xvii.

25; xxii. 4). The city which shall be inhabited for an age is not Jerusalem, but the church of the Lord which is signified by Jerusalem, n. 402, 2117, 3654. The kings who shall enter in through the gates of that city, are not kings but the truths of the church, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068; so neither are the princes princes, but the primaries of truth, n. 1482, 2089, 5044. Those who sit on the throne of David are the Divine truths which proceed from the Lord, n. 5313. Those who ride in chariots and on horses are the intellectuals and doctrinals thence derived. Chariots are also frequently mentioned in the historicals of the Word; and as the historicals of the Word are all representative, and the expressions signify such things as are in the Lord's kingdom
10 and the church, chariots also have a similar signification. Since most expressions in the Word have also an opposite sense, so likewise have chariots, and in that sense they signify the doctrinals of evil and falsity, and also the scientifics confirming them, as in the following passages: In Isaiah: "Woe to them that go down into Egypt for help, and *stay on the horse, and trust in the chariot,* because it is many, and *on horsemen,* because they are very strong; but look not to the Holy One of Israel" (xxxi. 1). Again: "By the hand of thy servants thou hast blasphemed the Lord, and hast said, *By the multitude of my chariots* I have ascended the height of the mountains, the sides of Lebanon, where I will cut off the tallness of its cedars, the choice of its firs" (xxxvii. 24). This is the prophetic reply to the haughty words of Rabshakeh, the general of the king of Assyria. In Jeremiah: "Behold, waters coming up from the north, which shall become an overflowing stream, and shall overflow the earth and the fulness thereof, the city and them that dwell therein; and every inhabitant of the earth shall howl, at *the voice of the stamping of his horses' strong hoofs, at the tumult of his chariots, the rattling of his wheels*" (xlvii. 2, 3).
11 In Ezekiel: "*By reason of the abundance of his horses* their dust shall cover thee; *by reason of the voice of the rider, of the wheel, and of the chariot,* thy walls shall be moved; when he shall enter into thy gates, according to the entrance of a city broken through: *by the hoofs of his horses* he shall trample upon all thy streets" (xxvi. 10, 11). In Haggai: "I will overturn the throne of the kingdoms, and will destroy the strength of the kingdoms of the nations; I will also overturn *the chariot* and *those that ride therein,* and *the horses* and *their horsemen* shall go down" (ii. 22). In Zechariah: "I will cut off *the chariot* from Ephraim, and *the horse* from Jerusalem; I will cut off the bow of war: but he shall speak peace to the nations" (ix. 10). In Jeremiah: "Egypt comes up like a stream, and like streams his waters are moved; for he said, I will go up, I will cover the earth, I will destroy the city and those that

dwell therein. *Come up, ye horses;* be mad, *ye chariots*" (xlvi. 8, 9). The *horses* and *chariots*, with which the Egyptians 12
pursued the sons of Israel, and with which Pharaoh entered the Red Sea, where the wheels of the chariot were taken off, and the several particulars concerning horses and chariots which make the greatest part of that description (Exod. xiv. 6, 7, 9, 17, 23, 25, 26, and chap. xv. 4, 19), signify the intellectuals, doctrinals, and scientifics of falsity, and the consequent reasonings which pervert and extinguish the truths of the church: the destruction and death of such things are there described.

5322. *Which he had.* — This signifies which was by the natural, namely, the doctrine of good and truth, as appears from the series of things in the internal sense, also from what has been explained above, n. 5313.

5323. *And they cried before him Abrech.* This signifies acknowledgment by faith and adoration, as appears (1) from the signification of crying [or shouting], as denoting acknowledgment by faith, of which we shall speak presently; and (2) from the signification of Abrech, as denoting adoration; for Abrech in the original language means *bend the knees*, and the bending of the knees is adoration. All internal efforts which are of the will, thus which are of the love or affection, consequently which are of the life, have external acts or gestures corresponding to them, which acts or gestures flow from the very correspondence of exteriors with interiors. Holy fear, and humiliation thence, consequently adoration, have acts or gestures corresponding to them, namely, the bending of the knees, the falling down upon the knees, and also the prostration of the body even to the earth. In that state, if the adoration be from genuine humiliation, or if the humiliation be from genuine holy fear, there is a failing of the spirits, and hence a falling down of the joints in the neighborhood or intermediate part where the spiritual is conjoined to the natural, thus where the knees are; for the parts which are beneath have correspondence with natural things, and the parts which are above with spiritual things. Hence it is that bending the knees is a sign representative of adoration. With celestial men this act is spontaneous, but with the spiritual it is voluntary. Formerly, 2
when kings were carried in a chariot, they bended the knees before them; because kings represented the Lord as to the Divine truth, and a chariot signified the Word. The ceremony of this adoration commenced when it was known what it represented, and then the kings attributed the adoration not to themselves, but to the kingship itself separate from themselves, although adjoined to them. The kingship was to them the law, which, as it was from the Divine truth, was to be adored in the king so far as he was the guardian thereof; thus the king himself attributed nothing of kingship to himself except the guardianship of

the law, from which so far as he receded, so far he receded also from kingship, knowing that adoration from any other source than from the law, that is, any other than of the law in itself, was idolatry. That the kingship is the Divine truth, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068, consequently the kingship is the law, which in itself is the truth of a kingdom, according to which the subjects thereof are to live. From these considerations it may appear, that Abrech, or bend
3 the knees, signifies adoration. As a cry (or shout) also is an act which corresponds to a living confession or acknowledgment from faith, therefore also among the Ancients it was customary to cry (or shout) when such a thing was signified; and on this account mention is made of crying (or shouting) in the Word throughout, when confession and acknowledgment from faith are treated of, as concerning John the Baptist in John: "He testified concerning Jesus, and *cried*, saying, This was He of Whom I said, He that cometh after me, was before me; because He was before me. I am *the voice of one crying* in the wilderness, Make straight the way of the Lord" (i. 15, 23). Again: "They took branches of palms, and went to meet Jesus, and *cried*, Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel" (xii. 13). In Luke: "Jesus said to the Pharisees, If these should be silent, the stones *would cry out*" (xix. 40). As crying (or shouting) signifies acknowledgment from faith, and thus reception from that acknowledgment, therefore it is occasionally written of the Lord, that He cried out, as in John, chap. vii. 28, 37; xii. 44, 45; and also in Isaiah: "Jehovah shall go forth as a hero; He shall stir up zeal as a man of wars; *He shall shout, He shall* also *cry*" (xlii. 13). That crying in the opposite sense denotes non-acknowledgment, thus a turning away, see n. 5016, 5018, 5027, and that it is predicated of falsity, n. 2240.

5324. *And he set him over all the land of Egypt.*—This signifies that his Power was such, as appears from the signification of setting him over all the land of Egypt, as denoting dominion over each natural, see above, n. 5316; but in the present case that his dominion is such as was described in what immediately precedes, thus that his Power was such.

5325. *And Pharaoh said unto Joseph.*—This signifies still further perception, as appears (1) from the signification of saying, (2) of Pharaoh, and (3) of Joseph, as denoting the perception of the natural from the celestial of the spiritual, see n. 5315; in the present case further perception, because it is said again.

5326. *I am Pharaoh.*—This signifies that hence is the natural, as appears from the representation of Pharaoh, as denoting the natural, see n. 5079, 5080, 5095, 5160. That the expression "I am Pharaoh" signifies that hence is the natural, is evident from what presently follows; for it is said, "Without thee there shall

not a man lift up his hand and his foot in all the land of Egypt," which signifies that all the power was from him in each natural; and because those things which are in the natural are meant by the following words, therefore it is first said, "I am Pharaoh." By the natural being hence is meant, that the natural is from the celestial of the spiritual. The case herein is this. The natural with the man who is created anew, that is, who is regenerated, is altogether different from what it is with the man who is not regenerated. The natural with the man who is not regenerated, is everything; hence spring all his thoughts and desires, but not from the rational, still less from the spiritual, because these are closed, and for the greatest part extinct. But with the man who is regenerated, the spiritual 2
becomes everything, not only disposing the natural to think and to desire, but also constituting the natural, just as the cause constitutes the effect; for in every effect there is nothing which acts but the cause. Thus the natural becomes like the spiritual; for the natural things which are therein, as the scientifics and Knowledges, which derive somewhat from the natural world, do not act at all from themselves, but only stipulate that the spiritual shall act in and by the natural, and thus naturally; in like manner as in the effect: in the effect there are more things than in the cause, but they are such as only enable the cause to act the effect itself therein, and actually to produce itself in that degree. From these few instances it may be seen how the case is with the natural in the man who is created anew, that is, who is regenerated: such is the meaning of the expression, "hence is the natural," which is signified by the words, "I am Pharaoh."

5327. *And without thee there shall not a man lift up his hand.*—This signifies that from the celestial of the spiritual is all the power in the spiritual, as appears from the signification of a hand, as denoting power, see n. 878, 3387, 4931–4937, 5296: hence by a man's not lifting up his hand without thee, is denoted that they had no power but from him alone, thus that he, namely, the celestial of the spiritual, had all the power. That power *in the spiritual* is signified by a hand, will be seen in what now follows.

5328. *And his foot.*—This signifies all the power in the natural, as appears from the signification of a foot, as denoting the natural, see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, in the present case power in the natural; for by lifting up the foot, as by lifting up the hand, is signified power; but by lifting up the hand power in the spiritual, and by lifting up the foot power in the natural; for the parts in the body which are above the feet, have reference to things spiritual. This is especially evident from the Grand Man, or from the three heavens, when the whole heaven is presented to view as one man, in which case the inmost or third heaven has reference to

the head, the middle or second heaven to the body, and the ultimate or first to the feet. The reason why the inmost or third heaven has reference to the head is, that it is celestial, and the reason why the second or middle heaven has reference to the body is, that it is spiritual, and the reason why the ultimate or first heaven has reference to the feet is, that it is natural. On this account the neck, as it is intermediate, signifies influx, and the communication of things celestial with things spiritual; and the knees, which also are intermediate, influx, and the communication of things spiritual with things natural. Hence it is evident that by lifting up the hand is signified power in the spiritual, and by lifting up the foot power in the natural: and therefore the power, which is signified by the hand, is predicated of the spiritual, namely, of truth from good, see n. 3091, 3563, 4931–4937. By the spiritual we mean that in the natural which is of the light of heaven, and by the natural we mean that in the natural which is of the light of the world; for all the former is called spiritual, and all the latter natural.

5329. *In all the land of Egypt.* — This signifies in each natural, as appears from the signification of all the land of Egypt, as denoting each natural, see above, n. 5276. Such now are the things which the angels perceive, when a man reads that Pharaoh took off his ring from upon his hand, and put it upon Joseph's hand, and clothed him with garments of fine linen, and put a necklace of gold upon his neck, and made him to be carried in the second chariot which he had, and they cried before him, Bow the knee, and he set him over all the land of Egypt. For the angels cannot at all perceive the historicals, because they are such things as are of the world, but not such as are of heaven. The things which are of the world, do not appear to them; but as there is a correspondence of all things which are in the world with those which are in heaven, therefore the angels perceive heavenly things when a man perceives worldly things. Unless this were the case, it would not be possible for any angel from heaven to be with man. But to make this possible, the Word was given, in which the angels may perceive a holy Divine [principle] and be able to communicate it to the man with whom they are present.

5330. Verse 45. *And Pharaoh called the name of Joseph Zaphenath Paaneach; and he gave him Asenath the daughter of Potipherah the priest of On for a woman: and Joseph went forth over the land of Egypt. And Pharaoh called the name of Joseph Zaphenath Paaneach*, signifies the quality of the celestial of the spiritual at that time: *and he gave him Asenath the daughter of Potipherah the priest of On for a woman*, signifies the quality of the marriage of truth with good and of good with truth: *and Joseph went forth over the land of Egypt*, signifies when each natural was his.

5331. *And Pharaoh called the name of Joseph Zaphenath Paaneach.*—This signifies the quality of the celestial of the spiritual at that time, as appears from the signification of a name and calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3237, 3421. Zaphenath Paaneach in the original tongue signifies a revealer of hidden things and an opener of things to come; which in the celestial sense signify the Divine therein [namely, in the celestial of the spiritual]; for to reveal hidden things and to open things to come is of God alone. This is the quality which that name involves, and it is also the quality of the celestial of the spiritual; for the celestial of the spiritual is the good of truth in which is the Divine, or which is immediately from the Divine. This, namely, the celestial of the spiritual wherein is the Divine, the Lord alone had when He was in the world, and it was the Human in which the Divine itself could be, and which could be put off when the Lord made all the Human in Himself Divine.

5332. *And he gave him Asenath the daughter of Potipherah the priest of On for a woman.*—This signifies the quality of the marriage of truth with good and of good with truth, as appears from the signification of giving for a woman, as denoting marriage. The reason why it is the marriage of good with truth and of truth with good is, that no other is meant by marriages in the spiritual sense, and hence no other by marriages in the Word. The daughter of the priest of On signifies the truth of good, for a daughter is the affection of truth, and a priest is good, but Joseph is the good of truth in which is the Divine, which is the same with the celestial of the spiritual. Hence it is evident that the marriage of truth with good and of good with truth is signified. The quality of this marriage is what is signified; but this quality cannot be further explained, because the quality which the Lord had in the world, cannot be comprehended, even by the angels; only some faint idea may be formed respecting it from such things as are in heaven, as from the Grand Man, and from the celestial of the spiritual which is therein by virtue of the influx of the Lord's Divine; nevertheless this idea is only like thick shade compared with the light itself, for it is most general, thus scarcely anything respectively.

5333. *And Joseph went forth over the land of Egypt.*—This signifies when each natural was his, as appears (1) from the signification of going forth, as here denoting flowing in; and (2) from the signification of the land of Egypt, as denoting the natural mind, of which much has been said above, thus as denoting each natural; and whereas going forth signifies flowing in, and the land of Egypt signifies each natural, therefore by those words, together with the preceding, is signified

the quality of the celestial of the spiritual, and the quality of the marriage of good with truth and of truth with good, when the celestial of the spiritual by influx made each natural its own. What is meant by making the natural its own, see n. 5326, just above.

5334. Verses 46–49. *And Joseph was a son of thirty years when he stood before Pharaoh king of Egypt; and Joseph went forth from before Pharaoh, and passed over into all the land of Egypt. And in the seven years of abundance of provision, the land made collections. And he gathered together all the food of the seven years, which were in the land of Egypt, and put the food in the cities, the food of the field of the city, what things were round about it, he put in the midst thereof. And Joseph laid up corn as the sand of the sea very much, till he ceased to number it, because it was without number. And Joseph was a son of thirty years,* signifies a full state of remains: *when he stood before Pharaoh king of Egypt,* signifies when his presence was in the natural: *and Joseph went forth from before Pharaoh,* signifies when the natural in general was his: *and passed over into all the land of Egypt,* signifies when he made the particulars therein subordinate and submissive: *and in the seven years of abundance of provision the land made collections,* signifies the first states when truths are multiplied into series: *and he gathered together all the food of the seven years,* signifies the preservation of truth adjoined to good, multiplied in the first times: *which were in the land of Egypt,* signifies, which is in the natural: *and put the food in the cities,* signifies that he stored it up in the interiors: *the food of the field of the city,* signifies which are proper and suitable thereto: *what things were round about it, he put in the midst thereof,* signifies what things were before in the exterior natural he stored up in the interiors of the interior natural: *and Joseph laid up corn as the sand of the sea very much,* signifies the multiplication of truth from good: *till he ceased to number it, because it was without number,* signifies of a quality in which was the celestial from the Divine.

5335. *And Joseph was a son of thirty years.*—This signifies a full state of remains, as appears (1) from the signification of thirty, as denoting what is full of remains, of which we shall speak presently; and (2) from the signification of years, as denoting states, see n. 482, 487, 488, 493, 893. In the Word the number thirty signifies somewhat of combat, and also what is full of remains. The reason why it has this twofold signification is, that it is compounded of five and six multiplied into each other, and also of three and ten multiplied into each other. From five multiplied into six, it signifies somewhat of combat, n. 2276; because five signify somewhat, n. 4638, 5291; and six combat, 649, 720, 737, 900, 1709. But from three

multiplied into ten it signifies what is full of remains, because three signify what is full, n. 2788, 4495, and ten remains, n. 576, 1906, 2284. That a compound number involves the like with the simple numbers of which it is compounded, see n. 5291. That remains are the truths joined to good stored up by the Lord in man's interiors, see n. 468, 530, 560, 561, 576, 660, 1050, 1738, 1906, 2284, 5135. A fulness of remains is also 2
signified by thirty, by sixty, and by a hundred, in Mark: "The seed which fell on good ground, gave fruit springing up and growing, and brought forth one *thirty*, and another *sixty*, and another a *hundred*" (iv. 8, 20). All these three numbers, which arise by multiplication from ten, signify a fulness of remains. And as a man cannot be regenerated, that is, admitted into spiritual combats, whereby regeneration is effected, until he has received remains to the full, therefore it was ordained that the Levites should not do work in the tent of the assembly, until they had completed thirty years; their work or function is also called warfare; on which subjects it is thus written in Moses: "Take the sum of the sons of Kehath out of the midst of the sons of Levi, *from a son of thirty years* and upwards, to a son of fifty years, *every one that cometh to the warfare*, to do work in the tent of the assembly" (Numb. iv. 2, 3). The like is said of the sons of Gershon and the sons of Merari, verses 22, 23, 29, 30, 35, 39, 43 of the same chapter. The like is involved in what is said of David, that "when *he was a son of thirty years* he began to reign" (2 Sam. v. 4). From these considerations 3
it is now evident why the Lord "did not manifest Himself until He was of *thirty years*" (Luke iii. 23); for He was then in the fulness of remains: but the remains which the Lord had, He Himself had procured to Himself, and they were from the Divine, whereby He united the human essence to the Divine, and made it Divine, see n. 1906. It is then from Him that thirty years signify a full state as to remains, and that the priests the Levites entered upon their functions when they were thirty years old; and because David was to represent the Lord as to the kingship, therefore neither did he begin to reign until he was of that age; for every representative is derived from the Lord, and hence has reference to the Lord.

5336. *When he stood before Pharaoh king of Egypt.*—This signifies when his presence was in the natural, as appears (1) from the signification of standing before any one, as denoting presence; and (2) from the representation of Pharaoh king of Egypt, as denoting a new state of the natural, or a new natural man, see n. 5079, 5080, thus the natural in which was now the celestial of the spiritual, and which the celestial of the spiritual now made its own, which is also signified by the words immediately following, "and Joseph went forth from before Pharaoh."

5337. *And Joseph went forth from before Pharaoh.*—This signifies when the natural in general was his, as appears (1) from the signification of going forth, as denoting being his, of which we shall speak presently; and (2) from the representation of Joseph, as denoting the celestial of the spiritual; and (3) of Pharaoh, as denoting the natural, concerning which see above. That going forth denotes being his, or his own, is evident from what goes before and what follows, and also from the spiritual sense of that expression; for going forth or proceeding, in the spiritual sense, is presenting one's-self before another in a form accommodated to him, thus presenting one's-self the same only in another form. In this sense, going forth is predicated of the Lord in John: "Jesus said of Himself, *I came forth* and come *from God*" (viii. 42). "The Father loveth you, because ye have loved Me, and have believed *that I came forth from God. I came forth from the Father*, and came into the world: again I leave the world, and go to the Father. The disciples said, We believe *that Thou camest forth from God*" (xvi. 27, 28, 30). "They
2 have known truly *that I came forth from God*" (xvii. 8). The following cases may serve to illustrate what is meant by going forth or proceeding. It is said that truth goes forth or proceeds from good, when truth is the form of good, or when truth is good in a form which the understanding can apprehend. It may also be said that the understanding goes forth or proceeds from the will, when the understanding is the will formed, or when it is the will in a form apperceivable to the internal sight. In like manner it may be said that thought, which is of the understanding, goes forth or proceeds, when it becomes speech, and the will when it becomes action. Thought clothes itself in another form when it becomes speech; but still it is the thought which so goes forth or proceeds; for the words and sounds, which are put on, are mere additions, which cause the thought to be suitably understood. In like manner the will takes another form when it becomes action; but still it is the will which is presented in such a form; the gestures and motions, which are put on, are mere additions, which cause the will to appear and affect suitably. It may also be said that the external man goes forth or proceeds from the internal, yea, substantially, because the external man is nothing else than the internal so formed that it may act suitably in the world wherein it is. From these considerations it may be manifest what going forth or proceeding is in the spiritual sense; namely, that when it is predicated of the Lord, it is the Divine formed as a Man, thus accommodated to the perception of believers; nevertheless both are one.

5338. *And passed over into all the land of Egypt.*—This signifies when he made the particulars therein, namely, in the natural, subordinate and submissive, as appears from the signi-

fication of all the land of Egypt, as denoting each natural, see n. 5276, 5278, 5280, 5288, 5301; that passing through that land denotes making the particulars in the natural subordinate and submissive, is evident from what goes before.

5339. *And in the seven years of abundance of provision, the land made collections.*—This signifies the first states when truths are multiplied into series, as appears (1) from the signification of seven years, as denoting the first states; for seven years preceded wherein was abundance of provision, and seven years followed wherein was famine; that years are states, see n. 482, 487, 488, 493, 893; (2) from the signification of abundance of provision, as denoting the multiplication of truth, see n. 5276, 5280, 5292; "the land made," signifies that this multiplication was made in the natural, for the land here denotes the natural, as just above, n. 5338; and (3) from the signification of collections, as denoting series. In regard to series, which are signified by collections, the case is this. With the man who is reformed, at first there are insinuated general truths, next the particulars of general truths, and lastly the singulars of particulars; particulars are arranged under general truths, and singulars under particulars, see n. 2384, 3057, 4269, 4325, 4329, 4345, 4383, 5208. In the Word those arrangements or ordinations are signified by bundles, in the present case by handfuls or collections, and they are nothing but the series into which multiplied truths are arranged or ordinated. These series with the regenerate are according to the orderly arrangement of the societies in the heavens; but with the unregenerate and those who cannot be regenerated, they are according to the arrangements of the societies in the hells; hence the man who is in evil, and thence in falsity, is a hell in the least form, and the man who is in good, and thence in truth, is a heaven in the least form. But concerning these series, by the Divine mercy of the Lord, more will be said elsewhere.

5340. *And he gathered together all the food of the seven years.*—This signifies the preservation of truth adjoined to good, multiplied in the first times, as appears (1) from the signification of gathering together, as here denoting preserving; for he gathered it together and put it in the cities and in the midst, by which is signified that he stored it up in the interiors, thus that he preserved it, for it became of use in the years of famine; and (2) from the signification of food, as denoting all that by which the internal man is nourished; that this is good and truth may be manifest from the correspondence of earthly food, with which the external man is nourished, with spiritual food with which the internal man is nourished; in the present case, therefore, it is truth adjoined to good, this being what is preserved and stored up in the interiors: the seven years signify the first states when truths are multiplied, see n. 5339. Hence

it is evident that "he gathered together all the food of the seven years," signifies the preservation of truth adjoined to good, multiplied in the first times. It is said, the preservation of truth adjoined to good; but as few know what is meant by truth adjoined to good, and still less how and when truth is adjoined to good, we will say something on the subject. Truth is conjoined to good when a man perceives delight in doing well to his neighbor for the sake of truth and good, but not for the sake of himself or the world; when a man is in that affection, the truths which he hears, or reads, or thinks, are conjoined to good; which also is usually apperceived from the affection of truth for that end.

5341. *Which were in the land of Egypt.*—This signifies which is in the natural, as appears from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301, thus the natural.

5342. *And put the food in the cities.*—This signifies that he stored them up in the interiors, namely, the truths adjoined to good, as appears (1) from the signification of putting, in this case, as denoting storing up; (2) from the signification of food, as denoting truth adjoined to good, see just above, n. 5340; and (3) from the signification of cities, as denoting the interiors of the natural mind, see above, n. 5297. That truths adjoined to good are stored up in the interiors of the natural mind, and are there preserved for use in after life, especially for use in temptations during man's regeneration, is an arcanum which few at this day know; wherefore, we will shew how the case is. The seven years of abundance of provision signify truths first multiplied, and the corn being stored up in the cities and in the midst signifies that those truths adjoined to good are stored up in man's interiors; and the seven years of famine, and the sustenance at that time from the collections, signify a state of regeneration by truths adjoined to good stored up in the interiors.

2 This is the arcanum. Every man from his first infancy to his first boyhood is introduced by the Lord into heaven, and indeed among the celestial angels, by whom he is kept in a state of innocence; in which state, as is well known, infants remain until the commencement of boyhood. When the age of boyhood commences, he then by degrees puts off the state of innocence, but still he is kept in a state of charity by the affection of mutual charity towards his like, which state in many instances continues even to youth; he is then among spiritual angels. At this time, as he now begins to think from himself, and to act accordingly, he cannot any longer be kept in charity as heretofore, for he calls forth the hereditary evils by which he suffers himself to be led. When this state arrives, the goods of charity and innocence, which he had before received, according to the degrees in which he thinks evils and confirms them by

act, are exterminated; nevertheless they are not exterminated, but they are withdrawn by the Lord towards the interiors, and are there stored up. As, however, he has not yet known truths, 3
therefore the goods of innocence and charity, which he had received in those two states, have not yet been qualified; for truths give quality to good, and good gives essence to truths; on which account he is from that age imbued with truths by instruction, and especially by his own thoughts and consequent confirmations. So far, therefore, as he is now in the affection of good, so far truths are conjoined by the Lord to the good which he has, n. 5340, and are stored up for use. This state is what is signified by the seven years of abundance of provision. Those truths adjoined to good are what in the proper sense are called remains. So far, therefore, as a man suffers himself to be regenerated, so far the remains serve for use, for so far a supply from them is drawn forth by the Lord, and sent into the natural, in order to produce a correspondence of the exteriors with the interiors, or of natural things with spiritual; this is effected in the state which is signified by the seven years of famine. Such is the arcanum. The man 4
of the church at this day believes that whatever be the quality of any one's life, still by mercy he can be received into heaven, and there enjoy eternal blessedness; for he supposes that it depends only on admission. In this, however, he is greatly deceived; for no one can be admitted and received into heaven, unless he has received spiritual life, and no one can receive spiritual life, unless he is regenerated, and no one can be regenerated except by the good of life conjoined to the truth of doctrine; he has spiritual life thence. That no one can come into heaven unless he has received spiritual life by regeneration, the Lord plainly declares in John: "*Verily, verily, I say unto thee, Unless any man be born again, he cannot see the kingdom of God*" (iii. 3); and presently after: "*Verily, verily, I say unto thee, Unless any man be born of water and of the Spirit, he cannot enter into the kingdom of God*" (verse 5 of the same chapter). Water is the truth of doctrine, n. 2702, 3058, 3424, 4976, and spirit is the good of life. No one enters by baptism, but baptism is a significative of regeneration, which the man of the church ought to remember.

5343. *The food of the field of the city.*—This signifies which are proper and suitable thereto, namely, the truths adjoined to good in the interiors, as appears from the signification of food, as denoting truths adjoined to good, see n. 5340, 5342. The truths which are proper and suitable to the interiors are signified by the food of the field of the city, because the field belonged to the city, and constituted its environs: the things which constitute the environs, in the internal sense signify the things suitable and proper, on which account also it is pre-

sently said, "what things were round about it, he put in the midst thereof." The things which constitute the environs signify things proper and suitable, because all truths joined to good are arranged into series, and the series are such that in the midst or inmost of every one there is truth joined to good, and round about this midst or inmost are the truths proper and suitable thereto, and thus in order even to the outermost, where [the series] vanishes. The series themselves are also arranged in a similar manner one among another, and are varied according to changes of state. That there are such arrangements of truths joined to good, is wont to be presented to the very sight in the other life; for in the light of heaven, in which are intelligence and wisdom, such things can be exhibited to the view, but not in the light of the world; neither can they in the light of heaven with the man whose interiors are not open, nevertheless he may acknowledge them from a rational intuition, and thus see them rationally from the light of heaven. These arrangements derive their origin from the arrangements of the angelic societies in heaven; for as these societies are arranged, so also are the series of truths joined to good arranged with the regenerate, for the latter correspond to the former.

5344. *What things were round about it, he put in the midst thereof.*—This signifies what things were before in the exterior natural, he stored up in the interiors of the interior natural, as appears (1) from the signification of round about, as denoting the things outside, thus which were in the exterior natural; and (2) from the signification of the midst, as denoting the things within, see n. 1074, 2940, 2973, thus which were in the interior natural. The reason why in the midst *thereof,* or of the city, denotes in the interiors of the interior natural is, that a city signifies the interiors, n. 5297, 5342. The interiors of the interior natural are those things therein which are called spiritual, and the spiritual things therein are what are from the light of heaven, from which light those things therein are illuminated which are from the light of the world, which are properly called natural; in the spiritual things therein are stored up truths adjoined to good. The spiritual things therein are such as correspond to the angelic societies in the second heaven. With this heaven man communicates by remains. It is this heaven which is opened when a man is regenerating, and it is this heaven which is closed when a man does not suffer himself to be regenerated; for remains, or truths and goods stored up in the interiors, are only correspondences with the societies of that heaven.

5345. *And Joseph laid up corn as the sand of the sea, very much.*—This signifies the multiplication of truth from good as appears (1) from the signification of laying up, as here

denoting multiplying; and (2) from the signification of corn, as denoting truth in the will and act, see n. 5295, the multiplication of which, when it is compared to the sand of the sea, signifies that it is from good, in the present case from the good of the celestial of the spiritual by influx, for truth in the interiors is never multiplied from any other source than from good. The multiplication of truth which is not from good, is not the multiplication of truth, because it is not truth, however in the external form it appears as such; it is a sort of image in which there is no life, and as this is dead, it has no connection with truth; for in order that truth may become truth with a man, it must live from good, that is, by good from the Lord, and when it so lives, then in the spiritual sense multiplication may be predicated of it. That the multiplication of truth is only from good, may be manifest from the consideration, that nothing can be multiplied except from somewhat similar to marriage; and truth cannot enter into marriage with anything but good: in conjunction with anything else, it is not marriage but adultery; what therefore is multiplied from marriage, is legitimate, thus it is truth; but what is multiplied from adultery is not legitimate but spurious, thus it is not truth.

5346. *Till he ceased to number it, because it was without number.*—This signifies of a quality in which was the celestial from the Divine, as may appear from the consideration, that truth, in which is the celestial from the Divine, is indefinite, thus without number. The Lord alone had such truth when He was in the world, and it is He Who is here represented by Joseph, and the glorification of Whose natural is here treated of in the supreme sense.

5347. Verses 50–52. *And unto Joseph were born two sons, before the year of famine came, whom Asenath the daughter of Potipherah the priest of On bare unto him. And Joseph called the name of the first-born Manasseh, Because God hath made me forget all my labor, and all the house of my father. And the name of the second he called Ephraim, Because God hath made me to be fruitful in the land of my affliction. And unto Joseph were born two sons,* signifies good and truth hence derived: *before the year of famine came,* signifies which are by the natural: *whom Asenath the daughter of Potipherah the priest of On bare unto him,* signifies which are from marriage: *and Joseph called the name of the first-born Manasseh,* signifies the new voluntary in the natural, and its quality: *because God hath made me forget all my labor,* signifies removal after temptations: *and all the house of my father,* signifies the removal of hereditary evils: *and the name of the second he called Ephraim,* signifies the new intellectual in the natural, and its quality: *because God hath made me to be fruitful,* signifies the consequent multiplication

of truth from good: *in the land of my affliction*, signifies where he suffered temptations.

5348. *And unto Joseph were born two sons.*—This signifies good and truth thence derived, namely, from the influx of the celestial with the spiritual into the natural, as appears (1) from the signification of being born, as denoting being re-born, thus as denoting the birth of truth from good, or of faith from charity, see n. 4070, 4668, 5160; that the births spoken of in the Word are spiritual births, see n. 1145, 1255, 1330, 3263, 3279, 3860, 3866; and (2) from the signification of sons, in this case Manasseh and Ephraim, as denoting good and truth, concerning whom see below, n. 5351–5356; for Manasseh signifies the voluntary of the new natural, and Ephraim its intellectual, or what is the same, Manasseh signifies the good of the new natural, because good is predicated of the will, and Ephraim its truth, because truth is predicated of the intellectual. In other passages also, where it is written that two sons were born, the one signifies good, and the other truth, as Esau and Jacob. That Esau signifies good, see n. 3302, 3322, 3494, 3504, 3576, 3599; and that Jacob signifies truth, see n. 3305, 3509, 3525, 3546, 3576. In like manner, the two sons of Judah by Tamar, namely, Perez and Serach, n. 4927–4929. So in the present case Manasseh and Ephraim: their birth is here now treated of, because in what precedes, the influx of the celestial of the spiritual into the natural was treated of, and the consequent rebirth of the latter, which is effected solely by good and truth.

5349. *Before the year of famine came.*—This signifies which are by the natural, as appears from the signification of the words, "before the year of famine came," as denoting the continuance of the state of the multiplication of truth from good, which state is signified by the years of abundance of provision, and thus the state preceding the state of desolation, which is signified by the years of famine. In the former state, inasmuch as truth from good was multiplied in the natural, and thus good and truth were born to the celestial of the spiritual by the natural, therefore by the above words this consequence is signified.

5350. *Whom Asenath the daughter of Potipherah the priest of On bare unto him.* This signifies which are from marriage, as may be manifest from what was said above, n. 5332.

5351. *And Joseph called the name of the first-born Manasseh.*—This signifies the new voluntary in the natural, and its quality, as appears from the representation of Manasseh in the Word, as denoting spiritual good in the natural, thus a new voluntary, of which we shall speak presently. This name also involves the very quality of that good or of that new voluntary. That the name involves that quality, may be manifest from the

names which have been given to others also, and are at the same time explained as to their quality, as the name of Manasseh in these words: "Because God hath made me forget all my labor, and all the house of my father:" thus is described the quality which is signified by Manasseh. Moreover, when it is said, he called a name, it also signifies that the name itself contains the quality, for a name and calling a name signify quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421. The first- 2
born, who was named Manasseh, signifies spiritual good in the natural, or the new voluntary in the natural, because good is actually the first-born in the church, or with the man who is made a church, whereas truth is not the first-born, but still it appears as if it were so, see n. 352, 367, 2435, 3325, 3494, 4925, 4926, 4928, 4930. This may also be manifest from the consideration, that with man the will precedes; for his will is the first [principle] of his life, and his understanding follows, and applies itself according to his will. That which proceeds from the will is called good with those who have received a new voluntary by regeneration from the Lord, but evil with those who have been unwilling to receive it; but that which proceeds from the intellectual, is called truth with the regenerate, but falsity with the unregenerate. But as the voluntary of man does not appear to the sense except by means of the intellectual (for the understanding is the will in a form, or the will formed to the sense), therefore it is supposed that the truth, which proceeds from the intellectual, is the first-born, whereas this is nothing but an appearance arising from the above-named cause. Hence it is, that it was disputed of old, whether the truth which 3
is of faith, or the good which is of charity, was the first-born of the church. Those who judged from appearances, said that it was truth, but those who did not judge from appearances, acknowledged that it was good. Hence also it is, that at this day they make faith the first thing and very essential of the church, and charity a secondary and non-essential; but they have gone far beyond the Ancients in the way of error, by insisting that faith alone saves. In the church, by faith is meant all the truth of doctrine, and by charity all the good of life. They indeed call charity and its works the fruits of faith: but who believes that the fruits conduce at all to salvation, when he believes that a man is saved by faith in the last hour of his life, however he may have lived before, and further when by a doctrinal tenet they separate from faith the works of charity, saying, that faith alone saves without good works, or that works which are of the life conduce nothing to salvation? Oh, what a faith! and oh, what a church! to adore a dead faith, and to reject a living one! when yet faith without charity is like a body without a soul; and it is well known that a body without a soul is removed out of sight and rejected, because its stench is offen-

sive; so also faith without charity is rejected in the other life. All in hell are such as have been in faith, so called, without charity; but all in heaven are such as have been in charity; for every one's life remains with him after death, but his doctrine
4 only so far as it partakes of his life. That Manasseh signifies the new voluntary in the natural, or what is the same thing, spiritual good therein, cannot be made so plain from other passages of the Word, as that Ephraim signifies the new intellectual in the natural, or spiritual truth therein. Nevertheless from Ephraim it may be concluded concerning Manasseh; for in the Word, where mention is thus made of two, the one signifies good, and the other truth; wherefore that Manasseh signifies spiritual good in the natural, which is [the good] of the new voluntary, will be seen in what presently follows when we come to treat of Ephraim.

5352. *Because God hath made me forget all my labor.*—This signifies removal after temptations, as appears (1) from the signification of forgetting, as denoting removal, see n. 5170, 5278; and (2) from the signification of labor, as denoting combats, thus temptations. Hence it is, that "God hath made me forget all my labor," signifies removal after temptations, namely, the removal of the evils which occasioned grief. That this is signified, is evident also from what is related of Joseph in the land of Canaan among his brethren, and afterwards in Egypt: in the land of Canaan, that he was cast into a pit, and sold; in Egypt, that he served, and was kept in prison for some years: thereby were signified temptations, as has been before shewn; and that those things are what are meant by labor, is evident.

5353. *And all the house of my father.*—This signifies the removal of hereditary evils, as appears from the signification of a father's house, as here denoting hereditary evils; for a house in the internal sense signifies a man, and indeed either his rational or his natural mind, but specifically the voluntary therein, consequently good or evil, because these are predicated of the will, see n. 710, 2233, 3128, 4973, 4982, 5023, and this being the case, the father's house here signifies hereditary evils. The quality which is signified by Manasseh, is contained in these and the words immediately preceding. Manasseh in the original language signifies forgetfulness, thus in the internal sense removal, namely, of evils both actual and hereditary, for when these are removed there arises a new voluntary. For the new voluntary exists by the influx of good from the Lord, which influx is continual with man, but evils both actual and hereditary are what hinder and oppose its reception; wherefore when they are removed the new voluntary exists. That it exists then, appears manifest with those who are in misfortunes, miseries, and diseases; for as on these occasions there is a removal of the loves of self and of the world, from which all evils

exist, therefore a man at such times thinks well of God and his neighbor, and also is well disposed towards the latter. In like manner in temptations, which are spiritual griefs, and thus interior miseries and despair; by these more especially the removal of evils is effected, and after evils are removed, heavenly good from the Lord flows in, whence comes the new voluntary in the natural, which in the representative sense is Manasseh.

5354. *And the name of the second he called Ephraim.*—This signifies the new intellectual in the natural, and its quality, as appears (1) from the signification of a name, and of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; and (2) from the representation of Ephraim, as denoting the intellectual in the natural, of which we shall speak presently. We must first explain the nature of the new intellectual and the new voluntary, which are signified by Ephraim and Manasseh. In the church it is indeed known that a man must be born again, that is, regenerated, in order that he may enter into the kingdom of God; this is known because the Lord has plainly declared it in John, chapter iii. 3, 5. But what it is to be born again, is still known only to a few, because only a few know what good and evil are; and the reason why they do not know what good and evil are, is that they do not know what charity towards the neighbor is; if they knew this, they would also know what good is, and from good what evil is, for all that is good which comes from genuine charity towards the neighbor. But no one can be in this good 2
of himself, for it is the celestial itself which flows in from the Lord. This celestial is continually flowing in, but evils and falsities oppose its reception; in order therefore that it may be received, it is necessary that a man remove evils, and, as far as he is able, falsities also, and thereby dispose himself to receive the influx. When a man, on the removal of evils, receives the influx, he then receives a new will and a new intellectual, and by virtue of the new will he is made sensible of delight in doing good to his neighbor from no selfish end, and by virtue of the new intellectual he apperceives a delight in learning what is good and true for the sake of good and truth, and for the sake of life. As this new intellectual and new voluntary exist by influx from the Lord, therefore he who is regenerated acknowledges and believes that the good and the truth with which he is affected, are not from himself but from the Lord, also that whatever is from himself, or from his proprium, is nothing but evil. From these considerations it is evident what 3
it is to be born again, and what are the new voluntary and the new intellectual. But regeneration, by which the new intellectual and the new voluntary are [formed], is not effected in a moment, but from the earliest infancy even to the close of life, and afterwards in the other life to eternity, and this by Divine

means, innumerable and ineffable. For a man of himself is nothing but evil, which continually exhales as from a furnace, and is continually attempting to extinguish the nascent good: and the removal of such evil, and the inrooting of good in its place, can only be effected through the whole course of life, and by Divine means which are innumerable and ineffable. Scarcely any of these means are known at this time, by reason that man does not suffer himself to be regenerated, nor believe regeneration to be anything, because he does not believe there is a life after death. The process of regeneration, which contains things ineffable, constitutes much of the angelic wisdom, and is such that it cannot be fully exhausted by any angel to eternity; hence it is that in the internal sense of the
4 Word, that process is principally treated of. That Ephraim denotes the new intellectual in the natural, is evident from very many passages in the Word, especially in the prophet Hosea, who treats much of Ephraim, and in whom we read as follows: "I know *Ephraim*, and Israel is not hid from me; that *Ephraim* hath altogether committed whoredom, Israel is polluted. Israel and *Ephraim* shall fall together by their iniquity, Judah also shall fall with them. *Ephraim* shall be for a solitude in the day of rebuke. And I will be as a moth to *Ephraim*, and as a little worm to the house of Judah. And *Ephraim* saw his disease, and Judah his wound; and *Ephraim went to the Assyrian*, and sent to king Jareb, and he could not heal you" (v. 3, 5, 9, 12, 13). Again in the same prophet: "When I healed Israel, then were revealed the iniquity of *Ephraim*, and the evils of Samaria, because they have committed falsehood; and the thief cometh; a troop spreadeth itself abroad. And *Ephraim* was like a foolish dove without heart; *they have called Egypt; they have departed to Assyria;* when they shall go, I will spread my net over them" (vii. 1,
5 11, 12). Again: "Israel is swallowed up; now they shall be among the nations like a vessel in which is no desire: when they have gone up to Assyria, a solitary wild ass, *Ephraim* procures to himself loves by meretricious hire" (viii. 8, 9). Again: "Israel shall not dwell in the land of Jehovah, and *Ephraim shall return to Egypt*, and in *Assyria* they shall eat what is unclean" (ix. 3). Again: "*Ephraim* compasseth Me about with a lie, and the house of Israel with deceit; and Judah yet hath dominion with God, and is faithful with the holy ones. *Ephraim* feedeth on the wind, and followeth after the east wind; every day he multiplies a lie and vastation; and they establish a covenant with the *Assyrian*, and oil is carried down into *Egypt*" (xii. 1, 2 [xi. 12; xii. 1]); besides several other passages in the same prophet, where mention is made of Ephraim, as chap. iv. 17–19; v. 9, 11–14; vii. 8, 9; ix. 8, 11, 13, 16; x. 6, 11; xi. 3,
6 8, 9; xii. 9, 15 [8, 14]; xiii. 1, 12; xiv. 9 [8]. In all these

passages Ephraim means the intellectual of the church, Israel its spiritual, and Judah its celestial; and as the intellectual of the church is signified by Ephraim, therefore it is often said of Ephraim, that he goes away into Egypt, and into Assyria; for Egypt signifies scientifics, and Assyria the reasonings therefrom; both the former and the latter are predicated of the intellectual. That Egypt denotes the scientific, see n. 1164, 1165, 1186, 1462, 2588, 3325, 4749, 4964, 4966, and that Asshur or Assyria denotes reason and reasonings, see n. 119, 1186. In like manner, in the following passages, Ephraim signifies 7
the intellectual of the church: In Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh to thee. *I will cut off the chariot from Ephraim*, and the horse from Jerusalem; and I will cut off the bow of war; but he shall speak peace to the nations; and his dominion shall be from the sea even to the sea, and from the river even to the ends of the earth. I will stretch Judah for myself, *I will fill Ephraim with the bow*, and will stir up thy sons, O Zion, with thy sons, O Javan" (ix. 9, 10, 13), speaking of the Lord's coming and of the church of the nations. Cutting off the chariot from Ephraim, and the horse from Jerusalem, denotes all the intellectual of the church; filling Ephraim with the bow denotes giving a new intellectual. That a chariot denotes what is doctrinal, see n. 5321; a horse the intellectual, n. 2760–2762, 3217, 5321; and that a bow also denotes what is doctrinal, see n. 2685, 2686, 2709; for what is doctrinal depends upon what is intellectual, inasmuch as a man's belief is according as doctrinals are understood, the quality of faith being formed by the understanding of doctrinals. Hence also the 8
sons of Ephraim are called shooters with the bow in David: "The sons of *Ephraim*, who were armed, *shooters with the bow*, turned themselves back in the day of battle" (Psalm lxxviii. 9). In Ezekiel: "Son of man, take to thee one [piece of] wood, and write upon it for Judah and the sons of Israel his companions; next take one [piece of] wood, and write upon it for Joseph, *the wood of Ephraim* and of all the house of Israel his companions; afterwards join them together, one with the other, for thyself, into one [piece of] wood, that they may both be one in my hand. Behold, I will accept the wood of Joseph, which is in the hands *of Ephraim*, and of the tribes of Israel his companions, and will add them that are thereon with the wood of Judah, and will make them into one wood, that they may be one in my hand" (xxxvii. 16, 17, 19). In this passage also Judah means the celestial of the church, Israel its spiritual, and Ephraim its intellectual, and that these are made one by the good of charity, is signified by one [piece of] wood being made out of two. That wood denotes the good which is of charity and thence of works, see n. 1110, 2784, 2812, 3720,

9 4943. In Jeremiah: "The day is, the guards *from the mount of Ephraim* shall cry, Arise, let us go up to Zion, to Jehovah our God. I will be to Israel for a father, and *Ephraim* he is my first-born" (xxxi. 6, 9). Again: "Hearing I have heard *Ephraim* mourning. Thou hast chastised me, and I am chastised, as a calf unaccustomed. Turn thou me, that I may be turned: is not *Ephraim* a son precious to me? is not he a child of delights? for after I have spoken against him, remembering I will remember him again" (xxxi. 18, 20). Again: "I will bring back Israel to his own dwelling, that he may feed in Carmel and Bashan, and his soul may be satisfied *in the mount of Ephraim* and in Gilead" (l. 19). In Isaiah: "Woe to the crown of pride, *to the drunken of Ephraim*, and to the falling flower and the glory of his beauty (*decus*), which are upon the head of the valley of the fat ones disturbed
10 with wine" (xxviii. 1). In these passages also Ephraim signifies the intellectual of the church. The intellectual of the church is the intellect [or understanding] with the men of the church respecting truths and goods, that is, respecting the doctrinals of faith and charity, thus their notion, conception, or idea on those subjects. Truth itself is the spiritual of the church, and good itself is its celestial. But with different persons truth and good are differently understood; such, therefore, as is the understanding of truth, such is the truth with every one. The
11 case is similar in regard to the understanding of good. What the voluntary of the church is, which is signified by Manasseh, may be known from the intellectual which is Ephraim. The voluntary of the church is, in like manner as with the intellectual, varied with every one. Manasseh signifies this voluntary in the following passages, in Isaiah: "In the wrath of Jehovah Zebaoth the earth was darkened, and the people became as the food of the fire: a man (*vir*) shall not spare his brother, a man (*vir*) shall eat the flesh of his arm; *Manasseh Ephraim*, and *Ephraim Manasseh*, they are together against Judah" (ix. 18–20 [19–21]). A man (*vir*) devouring the flesh of his arm, Manasseh Ephraim, and Ephraim Manasseh, denotes that the will of the man (*homo*) of the church will be against his understanding, and
12 his understanding against his will. In David: "God spoke by His holiness; I will exult; I will divide Shechem, and will mete out the valley of Succoth: Gilead is Mine, and *Manasseh* is Mine, and *Ephraim* is the strength of My head" (Psalm lx. 8, 9 [6, 7]). Again: "Shepherd of Israel, turn the ear; Thou Who leadest Joseph as a flock, Who sittest upon the cherubim, shine forth: before *Ephraim*, and Benjamin, and *Manasseh*, stir up Thy power" (Psalm lxxx. 2, 3, [1, 2]). In these passages also Ephraim denotes the intellectual of the church, and Manasseh its voluntary. The same is also manifest from the blessing of Ephraim and Manasseh by Jacob before his death,

see Genesis xlviii.; and also from Joseph's accepting Ephraim in the place of Reuben, and Manasseh in the place of Simeon (verse 5 of the same chapter); for Reuben represented the intellectual of the church, or faith in the understanding and doctrine, n. 3861, 3866; and Simeon faith in act, or the obedience and will of doing the truth, from and by which comes charity, thus truth in act, which is the good of the new voluntary, n. 3869–3872. The reason why Jacob, at that time 13
Israel, blessed Ephraim before Manasseh, placing his right hand upon the former, and his left upon the latter (see verses 13–20 of the same chapter), was the same as Jacob had for deriving to himself the birthright of Esau, and the same as operated in the case of Perez and Serach, the sons of Judah by Thamar, in that Serach, who was the first-born, came forth after Perez (Genesis xxxviii. 28–30); and the reason in all these cases was, that the truth of faith, which is of the intellectual, is apparently in the first place during man's regeneration, and the good of charity, which is of the voluntary, is then apparently in the second place; whereas good is actually in the first place, and manifestly so when the man is regenerated, on which subject see n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977.

5355. *Because God hath made me to be fruitful.*—This signifies the consequent multiplication of truth from good, as appears from the signification of making to be fruitful, as denoting multiplication, namely, of truth from good, for fructification is predicated of good, and multiplication of truth, n. 43, 55, 913, 983, 1940, 2846, 2847: hence Ephraim in the original language was named from fructification, and the quality of this is contained in these words, "Because God hath made me to be fruitful in the land of my affliction;" the quality is, that truth from good was multiplied in the natural after the temptations which he there endured. We will briefly shew what is meant by the multiplication of truth from good. When a man is in good, that is, in love towards his neighbor, he is also in the love of truth; hence so far as he is in that good, so far he is affected with truth, for good is in truth as the soul in its body; as therefore good multiplies truth, so it propagates itself, and if it be the good of genuine charity, it propagates itself in and by truth indefinitely, for there is no end either to good or truth, the Infinite being in all things in general and particular, because all things in general and particular are from the Infinite; nevertheless what is indefinite herein cannot by any means reach to what is infinite, since there is no ratio between what is finite and what is infinite. In the church at this day there is rarely any multiplication of truth, because at this day there is not any good of genuine charity. It is believed sufficient for a man to know the dogmas of the faith of the church in which he is born,

and to confirm them by various things. But he who is in the good of genuine charity, and thence in the affection of truth, is not content with so doing, but desires to be illustrated from the Word respecting what is true, and to see it before he confirms it: he sees it also from good, for the apperception of truth is from good, since the Lord is in good and gives apperception; when he thence receives truth, it increases indefinitely. The case herein is like that of a little seed, which grows into a tree, and produces little seeds, and these afterwards produce a garden, and so forth.

5356. *In the land of my affliction.*—This signifies where he suffered temptations, as appears (1) from the signification of the land, in this case the land of Egypt, as denoting the natural, see n. 5276, 5278, 5280, 5288, 5301; and (2) from the signification of affliction, as denoting temptation, see n. 1846. Hence it is evident, that the expression, in the land of my affliction, signifies in the natural where he suffered temptations, consequently that truth from good was multiplied therein: as that fructification or multiplication of truth from good is principally effected by temptations, therefore it was thus expressed. The reasons why the above fructification is principally effected by temptations are, that temptations remove the loves of self and of the world, thus they remove evils, and when evils are removed the affection of good and truth flows in from the Lord, see just above, n. 5354. Temptations also give the quality of the apperception of good and truth, by the opposites which evil spirits on such occasions infuse. From the apperception of opposites are procured relatives, from which all quality is derived; for no one knows what good is, unless he also knows what is not good, or what truth is, unless he knows what is not true. Temptations also confirm goods and truths; for at such times a man fights against evils and falsities, and by conquering he comes into a stronger affirmative. Moreover also by temptations evils and falsities are subdued, so that they no longer attempt to rise up; thus evils with falsities are rejected to the sides, and there hang loosely downwards, while goods and truths are in the midst, and according to the zeal of affection are elevated upwards, thus to heaven towards the Lord, from Whom the elevation comes.

5357. Verses 53-57. *And the seven years were finished of the abundance of provision which was in the land of Egypt. And the seven years of famine began to come, as Joseph had said; and the famine was in all lands, and in all the land of Egypt there was bread. And all the land of Egypt suffered famine; and the people cried unto Pharaoh for bread; and Pharaoh said to all Egypt, Go unto Joseph; what he saith unto you, do. And the famine was over all the faces of the land; and Joseph opened all in which* [*there was corn*], *and sold to Egypt; and the famine*

prevailed in the land of Egypt. And every land came to Egypt to buy, to Joseph; because the famine prevailed in every land. And the seven years were finished of the abundance of provision, signifies after the states of the multiplication of truth: *which was in the land of Egypt,* signifies in the natural: *and the seven years of famine began to come,* signifies the following states of desolation: *As Joseph had said,* signifies as it was foreseen by the celestial of the spiritual: *and the famine was in all lands,* signifies desolation everywhere in the natural: *and in all the land of Egypt there was bread,* signifies remains by virtue of truths from good being multiplied: *and all the land of Egypt suffered famine,* signifies desolation in each natural: *and the people cried unto Pharaoh for bread,* signifies the need of good for truth: *and Pharaoh said to all Egypt,* signifies apperception: *Go unto Joseph,* signifies that it is from the celestial of the spiritual: *what he saith unto you, do,* signifies provided there be obedience: *and the famine was over all the faces of the land,* signifies that the desolation was even to despair: *and Joseph opened all in which* [*there was corn*], signifies communication from remains: *and sold to Egypt,* signifies appropriation: *and the famine prevailed in the land of Egypt,* signifies increasing grievousness: *and every land came to Egypt,* signifies that truths and goods were gathered into the scientifics of the church: *to buy,* signifies appropriation thence: *to Joseph,* signifies where the celestial of the spiritual is: *because the famine prevailed in every land,* signifies that everywhere but there, there was desolation in the natural.

5358. *And the seven years were finished of the abundance of provision.*—This signifies after the states of the multiplication of truth, as appears from what was explained above, n. 5276, 5292, 5339, where similar words occur.

5359. *Which was in the land of Egypt.*—This signifies in the natural, as appears from the signification of the land of Egypt, as denoting the natural, see n. 5080, 5095, 5276, 5278, 5280, 5288.

5360. *And the seven years of famine began to come.*—This signifies the following states of desolation, as appears (1) from the signification of years, as denoting states, see n. 482, 487, 488, 493, 893; and (2) from the signification of famine, as denoting a want of the Knowledges of truth and good, see n. 1460, 3364, consequently desolation. The reason why famine denotes that want or desolation, is, that there is no other celestial and spiritual food than good and truth, it being by these that angels and spirits are nourished, and which they hunger and thirst after; wherefore also material foods correspond to the same, as bread to celestial love, wine to spiritual love, and, moreover, all the things relating to bread or food, and to wine or drink. When, therefore, there is a want of such things,

there is famine, which in the Word is called desolation and vastation,—desolation when truths are wanting, and vastation when goods are wanting. This desolation and vastation are treated of in many passages of the Word, and are there described by the desolation of the earth, of kingdoms, cities, nations, and peoples, they are also named an emptying out, a cutting off, a consummation, a wilderness, and a void; and the state itself is called the great day of Jehovah, the day of His wrath and vengeance, the day of darkness and of thick darkness, of cloud and of obscurity, the day of visitation, also the day when the earth is to perish, thus the last day and the day of judgment. And as the internal sense of the Word has not been understood, it has been heretofore supposed that there is a day when the earth is to perish, and that then first there will be the resurrection and the judgment, it not being known that a day in those passages signifies a state, and the earth the church; thus by the day when the earth is to perish, is signified the state when the church is to perish; wherefore in the Word, when this destruction is treated of, a new earth is also treated of, by which is meant a new church. Concerning the new earth and the new heaven, see n. 1733, 1850, 2117, 2118, 3355, 4535. That last state of the church, which precedes the state of a new church, is properly meant and described in the Word by vastation and desolation. By desolation and vastation in the Word is also described the state which precedes the regeneration of man, which state is here signified by the seven years of famine.

5361. *As Joseph had said.*—This signifies as it was foreseen by the celestial of the spiritual, as appears (1) from the signification of saying in the historicals of the Word, as denoting perceiving, of which signification we have frequently spoken above; wherefore, when it is predicated of the Lord, Who in this case is Joseph, it denotes perceiving from Himself, thus foreseeing; and (2) from the representation of Joseph, as denoting the celestial of the spiritual, see n. 5249, 5307, 5331, 5332.

5362. *And the famine was in all lands.*—This signifies desolation everywhere in the natural, as appears (1) from the signification of a famine, as denoting desolation, see above, n. 5360; and (2) from the signification of all lands, as denoting everywhere in the natural. That the land [or earth] denotes the natural mind, thus the natural, see n. 5276, 5278, 5280, 5288, 5301.

5363. *And in all the land of Egypt there was bread.*—This signifies remains by virtue of truths from good being multiplied, as appears from the consideration, that the bread in all the land of Egypt means the corn collected in the seven years of abundance of provision, and stored up in the cities, whereby are signified the remains stored up in the interiors of the

natural mind, as has been abundantly shewn above; hence bread in all the land of Egypt signifies remains by virtue of truths from good being multiplied. That remains in this case are the bread in the land of Egypt, is evident also from the circumstance, that the years of famine were already begun, in which the land of Egypt suffered famine equally with other lands, except that it had stores laid up which other lands had not; wherefore also it now follows, "And all the land of Egypt suffered famine."

5364. *And all the land of Egypt suffered famine.*—This signifies desolation in each natural, as appears (1) from the signification of famine, as denoting desolation, see above, n. 5360, 5362; and (2) from the signification of all the land, as denoting each natural, see n. 5276.

5365. *And the people cried unto Pharaoh for bread.*—This signifies the need of good for truth, as appears (1) from the signification of crying, as being the act of a person who grieves and mourns, thus of a person in need; (2) from the signification of people, as denoting truth, see n. 1259, 1260, 3295, 3581; (3) from the representation of Pharaoh, as denoting the natural, see n. 5079, 5080, 5095, 5160; and (4) from the signification of bread, as denoting the celestial of love, thus good, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976. Hence it follows that "The people cried unto Pharaoh for bread," signifies the need of good for truth in the natural. This sense, indeed, appears remote from the historical sense of the letter; but still, when those who are in the internal sense, by crying, people, Pharaoh, and bread, understand nothing but what has been just now said, it follows that such is the sense thence resulting. We [2] will shew how the case is in regard to the need of good for truth. Truth has need of good, and good has need of truth; and when truth has need of good, truth is conjoined to good, and when good has need of truth, good is conjoined to truth; for the reciprocal conjunction of good and truth, namely, of truth with good and of good with truth, constitutes the heavenly marriage. In the earlier stages of man's regeneration, truth is multiplied, but not so good; and as in such case truth has no good wherewith to be conjoined, therefore it is indrawn and stored up in the interiors of the natural, that it may be called forth thence according to the increase of good. In this state truth is in need of good, and also according to the influx of good into the natural there is effected a conjunction of truth with good; nevertheless from this conjunction there is not any fructification. But when a man is regenerated, good increases, and as it increases it is in need of truth, and also procures truth to itself with which it may be conjoined: hence comes the conjunction of good with truth; when this

is effected, truth is fructified from good, and good from truth.
3 That this is the case, is entirely unknown in the world, but very well known in heaven; nevertheless if it were known in the world, not only by science but also by perception, what celestial love or love to the Lord, and spiritual love or charity towards the neighbor are, it would also be known what good is, for all good is of those loves; and it would further be known, that good desires truth, and truth good, and that they are conjoined according to the desire and its quality. This might be evident from the consideration, that when truth is thought of, good is also presented adjoined to it; and when good is excited, truth is also presented adjoined to it, each with affection, desire, delight, or holy aspiration; and hence might be known the quality of the conjunction. But as it is not known from any internal sensation or perception what good is, therefore also such things cannot be known; for what a man is ignorant of, he does not understand, notwith-
4 standing its being presented to his notice. And as it is not known that spiritual good is charity towards the neighbor, therefore in the world, especially among the learned, it is disputed what the highest good is; and scarce any one has asserted that it is that delight, satisfaction, blessedness, and happiness, which is perceived from mutual love unmixed with selfish and worldly motives, and which constitutes heaven itself. Hence also it is manifest that in the world at this day it is altogether unknown what spiritual good is, and still less that good and truth form a marriage with each other, and that in this marriage heaven consists, and that those who are in it, are in wisdom and intelligence, and that they possess satisfactions and happinesses with an indefinite and inexpressible variety, whereof not even a single one is known to the world. Hence neither does the world acknowledge or believe that such a marriage exists; whereas it is heaven itself, or heavenly joy itself, of which so much is said in the church.

5366. *And Pharaoh said to all Egypt.*—This signifies apperception, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perceiving, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2862, 3395, 3509; (2) from the representation of Pharaoh, as denoting the natural in general, n. 5160; and (3) from the signification of all Egypt, as denoting each natural, see n. 5276, 5364. Hence it is evident that "Pharaoh said to all Egypt," signifies apperception in each natural, in general and in particular.

5367. *Go unto Joseph.*—This signifies that it is from the celestial of the spiritual, as appears from the representation of Joseph, as denoting the celestial of the spiritual, see above. Go unto him, signifies that it is from him, namely, good for

truth, which is signified by the bread for which the people cried unto Pharaoh, n. 5365.

5368. *What he saith unto you, do.*—This signifies provided there be obedience, as appears from the signification of doing what any one saith, as denoting obeying. Hereby is signified that good is adjoined to truth in the natural, provided the natural applies itself and obeys. We will say a few words here concerning the application and obedience of the natural. Those who are in worldly things alone, and more so those who are in corporeal things, and still more so those who are in terrestrial things, cannot apprehend what is meant by the natural being under obligation to apply itself and obey. They suppose that there is only one [principle] which acts in man, and thus that there is not in him one [principle] to command, and another to obey; whereas the internal man is what ought to command, and the external is what ought to obey; and the external obeys when heaven and not the world, his neighbor and not himself, are regarded as ends, consequently when he looks at corporeal and worldly things as means, but not as ends; and he looks at them as means, and not as ends, when he loves his neighbor in preference to himself, and the things of heaven in preference to the things of the world; when this is the case, the natural obeys. The natural is the same with the external man.

5369. *And the famine was over all the faces of the land.*—This signifies when the desolation was even to despair, as appears (1) from the signification of famine, as denoting desolation, see above, n. 5360, 5362, 5364; and (2) from the signification of the land [or earth], as denoting the natural; and when the famine is said to be on all the faces of the land, it signifies despair, because the desolation in such case is everywhere; for the utmost and last state of desolation is despair, n. 5279, 5280.

5370. *And Joseph opened all in which* [*there was corn*].—This signifies communication from remains, as appears from the signification of opening, as denoting communicating; all in which, denotes the repositories where there was corn, and that these signify remains, has been occasionally shewn above. That remains are the goods and truths stored up by the Lord in the interiors, see n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344.

5371. *And sold to Egypt.*—This signifies appropriation, as appears from the signification of selling, as denoting appropriating to any one; for what is sold becomes the property of him who buys it. That buying and selling denote appropriation, will be seen below, n. 5374.

5372. *And the famine prevailed in the land of Egypt.*—This signifies increasing grievousness, viz., of desolation, as appears

from the signification of famine and of the land of Egypt, as denoting desolation in the natural, the increasing grievousness of which is signified by its prevailing.

5373. *And every land came to Egypt.*—This signifies that goods and truths were gathered into the scientifics of the church, as appears from the signification of land [or earth]. The signification of land is various in the Word. In general it signifies the church, hence also the things of the church, namely, goods and truths; and because it signifies the church, it also signifies the man of the church, for he is the church in particular; and as it signifies the man of the church, it signifies that in him, which is the man, namely, the mind. Hence the land of Egypt, in all the passages mentioned above, signifies the natural mind. But in the present case is not meant the land of Egypt, but land in general, consequently the things of the church, and these are goods and truths. That the signification of land is various, see n. 620, 636, 2571. That in general it signifies the church, n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850,
2 2117, 2118, 2928, 3355, 3404, 4447, 4535. That every land came to Egypt, signifies that goods and truths were gathered into scientifics, appears from the signification of Egypt in the proper sense, as denoting science, consequently scientifics, see n. 1164, 1165, 1186, 1462; and that the scientifics which are signified by Egypt in the good sense, are the scientifics of the church, see n. 4749, 4964, 4966. That this is the internal sense of the above words, is manifest not only from the signification of the expressions, namely, of the land, when the land of Egypt is not meant, and also of Egypt in the proper sense, likewise because it is said in the plural, every land [they] came, but also from the very connection of things in the internal sense; for in the connection it now follows, that the
3 goods and truths of remains are gathered into scientifics. For the case is thus. During man's regeneration as to the natural, all goods and truths are gathered into scientifics. The goods and truths, which are not in the scientifics therein, are not in the natural; for the natural mind, as to that part which is subject to the intellectual, consists solely of scientifics. The scientifics, which are of the natural, are the ultimates of order, and things prior must be in ultimates that they may exist and appear in that sphere; and, moreover, all prior things tend to ultimates, as to their boundaries or ends, and exist together therein as causes in their effects, or as things higher in things lower, as in their vessels: the scientifics which are of the natural, are such ultimates. Hence it is that the spiritual world terminates in man's natural, in which the things of the spiritual world are exhibited representatively. Unless spiritual things were exhibited representatively in the natural, thus by such things as are in the world, they would not be at all

apprehended. From these considerations it may be evident, that during the regeneration of the natural all the interior goods and truths, which are from the spiritual world, are gathered into scientifics, that they may appear.

5374. *To buy.*—This signifies appropriation, as appears from the signification of buying, as denoting procuring for oneself, and thereby appropriating. Procuration and appropriation are effected spiritually by good and truth; to this correspond the procuration and appropriation which in the world are effected by silver and gold; for in the spiritual sense silver is truth, and gold is good: hence buying signifies appropriation; as also in the following passages in the Word: In Isaiah: "Every one that thirsteth, go to the waters, and he that hath no silver, go, *buy*, and eat; and go, *buy* without silver, and without price, wine and milk" (lv. 1. See also Jer. xiii. 1, 2, 11). In Matthew: "The kingdom of the heavens is like unto treasure hid in a field, which when found a man hideth, and for joy thereof goeth and selleth all that he hath, and *buyeth that field*" (xiii. 44). Again: "The kingdom of the heavens is like unto a merchant man seeking beautiful pearls, who [when he had found one pearl of great price], went and sold all that he had, and *bought it*" (verses 45, 46). Again: "The prudent virgins said to the foolish, Go to *them that sell, and buy oil for yourselves;* while they were gone to *buy*, the bridegroom came" (xxv. 9, 10). As buying signifies appropriation, therefore in the Word those 2
things which were bought for silver are carefully distinguished from those which were otherwise procured; servants also, who were bought for silver, were like proper servants, and in an inferior degree like the children of the house, on which account also they are everywhere mentioned together, as Genesis, chapter xvii. 13: "In circumcising shall be circumcised *the child of thy house, and the buying of thy silver;*" and Leviticus, chapter xxii. 11: "If a priest shall buy a soul *with the buying of silver*, he and *the child of his house* shall eat of his bread." Hence may be manifest that in the Word, *the redeemed* [re-bought] *of Jehovah* mean those who have received good and truth, thus those who have appropriated the things which are of the Lord.

5375. *To Joseph.*—This signifies where the celestial of the spiritual is, as appears from the representation of Joseph, as denoting the celestial of the spiritual, concerning which we have often treated before. The celestial of the spiritual is the good of truth from the Divine.

5376. *Because the famine prevailed in every land.*—This signifies that everywhere but there, there was desolation in the natural, as appears (1) from the signification of a famine, as denoting desolation, concerning which see above; and (2) from the signification of the land, as denoting the natural, concerning

which also see above: that the desolation was everywhere but in the scientifics in which was the celestial of the spiritual, follows from what goes before. How the case is with the desolation of the natural, or with the privation of truth therein, has been shewn above: but as this subject is further treated of in what follows, we will repeat what has been said upon it. The man who is born within the church, from earliest childhood learns from the Word, and from the doctrinals of the church, what the truth of faith and the good of charity are; but when he becomes an adult, he begins either to confirm or to deny in himself the truths of faith which he had learnt; for he then looks at them with his Own sight, whereby he causes them either to be appropriated to himself or to be rejected; for nothing can be appropriated to any one which he does not acknowledge from his Own intuition, that is, which he does not know from himself, and not from another, to be so. The truths, therefore, which he had imbibed from childhood, could not enter further into his life than to the first entrance, from which they may either be admitted more interiorly, or may be cast
2 outside. With those who are regenerated, that is, who the Lord foresees will suffer themselves to be regenerated, those truths are greatly multiplied, for they are in the affection of knowing truths; but when they come nearer to the very act of regeneration, they are as it were deprived of those truths, which are then drawn inwards, and at that time the man appears in desolation, nevertheless those truths are successively sent back into the natural, and are there conjoined with good during the man's regeneration. With those, however, who are not regenerated, that is, who the Lord foresees will not suffer themselves to be regenerated, truths indeed are usually multiplied, since they are in the affection of knowing such things for the sake of reputation, honor, and gain; but when they come to mature age, and submit those truths to their Own sight, in this case either they do not believe them, or they deny them, or they turn them into falsities; thus with such persons truths are not drawn inwards, but are cast outside; nevertheless they remain in the memory, for the sake of ends in the world, yet without life. This state also is called in the Word desolation or vastation; but it differs from the former in that the desolation of the former state is only apparent, whereas the desolation of this state is absolute; for in the former state the man is not deprived of truths, but in this state he is entirely deprived of them. The desolation of the former state has been treated of in the internal sense in this chapter, and is further treated of in the following chapter, and is what is
3 signified by the famine of seven years. This same desolation is very frequently treated of in other parts of the Word, as in Isaiah: "Stir up, stir up, Jerusalem, that *hast drunk from the*

hand of Jehovah the cup of His anger: two things have befallen thee; who shall be sorry for thee? *wasting and breaking, the famine and the sword:* who shall comfort thee? thy sons have failed, they have lain at the head of all the streets; therefore hear; do this, thou afflicted and drunken, but not with wine; behold I have taken out of thy hand *the cup of trembling, the dregs of the cup of my wrath;* thou shalt not add to drink it any more, but I will put it into the hand of them that make thee sad" (li. 17 to the end). In this passage is described the state of desolation in which the man of the church is who becomes a church, or who is regenerated. This desolation is called wasting, breaking, famine, a sword, also the cup of the anger and wrath of Jehovah, and the cup of trembling. The truths, of which he is then deprived, are the sons who fail and lie at the head of all the streets. That sons denote truths, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373. That streets denote where truths are, see n. 2336; hence lying at the head of all the streets denotes that truths appear dispersed. That the desolation is apparent, and that by it, as by temptations, regeneration is effected, is evident; for it is said that she shall no more drink, but that he will put the cup in the hand of them that make her sad. In Ezekiel: "Thus saith the Lord Je- 4
hovih, Because they *devastate* you and *swallow* you up on every side, that ye may be an inheritance to the remains of the nations; therefore, ye mountains of Israel, hear ye the Word of the Lord Jehovih; Thus saith the Lord Jehovih to the mountains and to the hills, to the brooks and to the valleys, to the *desolate wastes* and to *the deserted cities*, which have been made a prey, and a laughing-stock to the remains of the nations which are round about: In My zeal, and in My wrath have I spoken, because of the reproach of the nations, which ye have borne: surely the nations which are round about you, they shall bear their reproach; but ye, O mountains of Israel, shall give your branch, and ye shall bear your fruit for My people Israel: for lo! I am with you, and will have respect to you, that ye may be tilled and sown: and I will multiply man (*homo*) upon you, the whole house of Israel; and *the cities shall be inhabited*, and *the wastes shall be built:* I will cause you to dwell according to your old estates, and I will do better to you than at your beginnings" (xxxvi. 3-12). In this passage also the desolation is treated of which precedes regeneration; the desolation is signified by the desolate wastes and the deserted cities, which were made a prey and a laughing-stock, but the regeneration by giving a branch and bearing fruit, by having respect to them that they may be tilled and sown, that man may be multiplied, the cities inhabited, and the wastes built, and by making them dwell according to their old estates, and doing better than at their beginnings. How the case is with desolation, is evident 5

from those who are in desolation in the other life. They are harassed by evil spirits and genii, who infuse persuasions of evil and falsity, so that they are almost overwhelmed, in consequence of which truths do not appear; but as the time of desolation comes to an end, they are illustrated by light from heaven, and thus the evil spirits and genii are driven away every one into his own hell, where they undergo punishments. These are the things which are signified by the cities being made a prey and a laughing-stock to the remains of the nations round about, and by the nations round about carrying their reproach, and above in Isaiah, by the cup being put into the hand of them that made her sad, and also in another passage in Isaiah, by the waster being wasted (chap. xxxiii. 1). And in Jeremiah: "I will visit upon the wasters, and will make them desolations of an age" (chap. xxv. 12). In Isaiah: "*Thy destroyers* shall hasten thy sons, and *thy wasters* shall go away from thee. Lift up thine eyes round about, and see; they are all gathered together, they come to thee; for as to *thy vastations*, [and *thy desolations*,] and *the land of thy destruction*, thou shalt be too narrow for the inhabitant; those *who swallowed thee up shall be far away*" 6 (xlix. 17–19). In this passage also, and in that whole chapter, the subject treated of is the desolation of those who are regenerated, and their regeneration and fructification after desolation, and lastly, the punishment of those who oppressed them, in verse 26 of the same chapter. Again: "*Woe to him that wasteth* when he is not wasted; *when thou shall cease to waste, thou shalt be wasted*" (xxxiii. 1), denoting that those who waste are punished, as above. Again: "*My expelled ones* shall tarry in thee; O Moab, be thou a covert to them *before the waster;* for the *oppressor* hath ceased, the *vastation* is ended" (xvi. 4). Again: "The day of Jehovah is near, as *vastation* it shall come from Shaddai" (xiii. 6). Vastation from Shaddai denotes vastation in temptations. That God as to temptations was by the ancients called Shaddai, see n. 1992, 3667, 4572. 7 Again: "Then they shall not thirst; he shall lead them *in the wastes;* he shall cause waters to flow forth from the rock for them, and shall split the rock, that the waters may flow forth" (xlviii. 21), speaking of the state after desolation. Again: "Jehovah will comfort Zion: He will comfort *all her wastes*, so that He will make *her wilderness* like Eden, and *her solitude* like the garden of Jehovah: gladness and joy shall be found therein, confession and the voice of singing" (li. 3). Here the subject treated of is the same; for, as was said above, desolation is for the end that man may be regenerated, that is, that, after evils and falsities have been separated, truths may be conjoined to goods and goods to truths. The regenerate man as to good is compared to Eden, and as to truths to the garden of Jehovah. In David: "Jehovah hath caused me to

come up *out of the pit of devastation*, out of the mire of clay, and hath set my feet upon a rock" (Psalm xl. 3 [2]). The vasta- 8
tion and desolation of the man of the church, or of the church with man, was represented by the captivity of the Jewish people in Babylon, and the raising up of the church by the return from that captivity; see Jeremiah throughout, especially chapter xxxii. 37 to the end. Desolation is captivity, a man then being kept as it were bound, wherefore, also, by the bound in prison, and in the pit, are signified those who are in desolation, see n. 4728, 4744, 5037, 5038, 5085, 5096. The state of 9
desolation and vastation, with those who are not regenerated, is also treated of in the Word throughout. In this state are those who altogether deny truths, or turn them into falsities. This is the state of the church towards its end, when it has no longer either faith or charity. In Isaiah: "I will make known to you what I will do to my vineyard: I will take away the hedge thereof that it may be eaten up; I will break down the wall thereof that it may be trodden down: *afterwards I will make it a desolation;* it shall not be pruned or weeded, so that there shall come up briers and thorns; yea, I will command the clouds that they make no rain to rain upon it" (v. 5, 6). Again: "Say to this people, Hearing, hear ye, but do not understand; and seeing, see ye, but do not know: make the heart of this people fat, and make their ears heavy, and smear over their eyes; lest peradventure they see with their eyes, and hear with their ears, and their heart understand, and they be converted and healed. Then said I, Lord, how long? Who said, *Until the cities be devastated*, that they may be without inhabitant, and the houses, that there be no one in them, and *the earth be reduced to a solitude:* he will remove man; and *wildernesses* shall be multiplied in the midst of the land. In it shall be scarce any longer a tenth part, and yet it shall be to exterminate" (vi. 9 to the end). Again: "The remains shall return, the remains of 10
Jacob, to the mighty God; for the *consummation is determined*, justice is overflowed; for the Lord Jehovih Zebaoth maketh a *consummation* and *determination* in the whole earth" (x. 21–23). Again: Jehovah maketh the earth *empty*, and maketh it *void*, and He will overturn the faces thereof; *in making empty, the earth shall be made empty*, it shall mourn; the habitable earth shall be confounded, the globe shall faint and be confounded: *a curse* shall devour the earth; the must shall mourn, the vine shall faint; what is left in the city shall be *wasteness;* the gate shall be smitten even *to devastation;* by breaking, the earth is broken; by being burst asunder, the earth is burst asunder; by being moved, the earth is moved; tottering, the earth tottereth as a drunkard" (xxiv. 1 to the end). Again: "The by-paths *are devastated;* he that passeth the way hath ceased; the earth mourneth and fainteth; Lebanon is ashamed and withered; Sharon is become

like a wilderness" (xxxiii. 8, 9). Again: "*I will make desolate* and will swallow up together; *I will lay waste* mountains and
11 hills, and will dry up every herb thereof" (xlii. 14, 15). In Jeremiah: "I will give all the nations round about to the curse, and *will make them a desolation*, and a derision, and *wastes of an age;* and I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of mill-stones and the light of a candle, that the whole earth may be *a desolation* and *a devastation.* It shall come to pass, when seventy years shall be fulfilled, I will visit upon the king of Babylon, and upon this nation, their iniquity, and upon the land of the Chaldeans; and I will make them *desolations of an age*" (xxv. 9–12, and following verses). Again: "Bozrah shall become *a desolation*, a disgrace, *a vastation*, and *a curse;* and all the cities thereof shall become *wastes of an age.* Edom shall be a *desolation;* every one that passeth by it shall be amazed, and shall hiss at all its plagues" (xlix. 13, 17). In Ezekiel: "Thus saith the Lord to the inhabitants of Jerusalem upon the land of Israel, They shall eat their bread with solicitude, and drink their waters with astonishment, that *the land thereof may be devastated from its fulness*, because of the violence of all them that dwell therein. *The inhabited cities shall be laid waste*, and the land
12 *shall be desolated*" (xii. 19, 20). Again: "When I shall make thee *a desolate city*, like the cities that are not inhabited; when I shall cause the deep to ascend against thee, and many waters shall cover thee; and I shall cause thee to descend with them that go down to the pit, to the people of an age, and shall cause thee to dwell in the land of those that are beneath, *for a desolation* from eternity with them that go down to the pit" (xxvi. 19–21), speaking of Tyre. In Joel: "A day of darkness and of thick darkness, a day of cloud and of obscurity. A fire devoureth before it, and after it a flame kindleth: the land is like the garden of Eden before it, but after it a *wilderness of wasteness*" (ii. 2, 3). In Zephaniah: "The day of Jehovah is near: this day is a day of wrath, a day of distress and tightness, *a day of wasting and devastation*, a day of darkness and thick darkness, a day of cloud and mistiness. The whole earth shall be devoured by the fire of the zeal of Jehovah; for I will make a speedy *consummation* with all the inhabitants of the earth" (i. 14, 15, 18). In Matthew: "When ye shall see *the abomination of desolation*, foretold by Daniel the prophet, standing in the holy place, then let those who are in Judea flee to the mountains" (xxiv. 15, 16; Mark xiii. 14; Dan. ix. 27; xii. 10–12). From the above passages it is evident, that desolation is the apparent privation of truth with those who are regenerated, but the absolute privation with those who are not regenerated.

A CONTINUATION CONCERNING THE CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF THE INTERIOR VISCERA THEREWITH.

5377. *At the close of the preceding chapter, we treated of the correspondence of some of the interior viscera of the body with the Grand Man, namely, of the liver, the pancreas, the stomach, and some others. At present we shall continue the subject, so far as relates to the correspondence of the peritonæum, the kidneys, the ureters, the bladder, and also of the intestines, therewith. For whatever is in man, whether in the external man or in the internal, has correspondence with the Grand Man; without correspondence with which, that is, with heaven, or, what is the same, with the spiritual world, nothing whatever exists and subsists, because it has no connection with what is prior to itself, consequently with what is first, that is, with the Lord. What is unconnected, and thus independent, cannot subsist even a single moment, for the cause of its subsistence is its connection with and dependence upon that from which comes all existence; for subsistence is perpetual existence. Hence it is, that not only all things in general and particular in* 2
man correspond, but also all things in general and particular in the universe. The sun itself corresponds, and so does the moon; for in heaven the Lord is the sun, and likewise the moon; the sun's flame and heat, and also its light, correspond; for flame and heat correspond to the Lord's love towards the whole human race, and light corresponds to the Divine truth. The very stars correspond; the societies of heaven and their dwellings being what they correspond to; not that they are in the stars, but that they are in such an order. Whatever appears under the sun, corresponds, as all the subjects in general and particular in the animal kingdom, and likewise all the subjects in general and particular in the vegetable kingdom, all which would instantly decay and fall to pieces, unless there was an influx into them from the spiritual world. This has also been granted me to know from much experience, for I was shewn with what things in the spiritual world many things in the animal kingdom, and still more in the vegetable kingdom correspond, and also that they do not at all subsist without influx: for when that which is prior is taken away the posterior necessarily falls, and the case is the same when the prior is separated from the posterior. As there is an especial correspondence of man with heaven, and by heaven with the Lord, therefore a man appears in the other life in the light of heaven according to the quality in which he corresponds; hence the angels appear in ineffable brightness and beauty, but the infernals in inexpressible blackness and deformity.

5378. *Certain spirits once came to me, who were silent; nevertheless they afterwards spoke, yet not as several, but all as*

one. I noticed from their discourse that their quality was such that they were desirous to know and to explain all things, and thus to confirm themselves that a thing is so. They were modest, and said that they do not act at all of themselves, but from others, although it appears that it is from them. On this occasion they were infested by others, and I was told that it was by those who constitute the province of the kidneys, the ureters, and the bladder, but they answered them modestly; nevertheless the infestation and provocation were continued, for such is the nature of those who constitute the province of the kidneys; wherefore as they could gain no advantage over them by modesty, they had recourse to what was conformable to their inborn nature, namely, to enlarge themselves, and thereby to terrify them: hence they seemed to become great, but only as one, who so dilated his body, that like Atlas he seemed to reach to heaven: there was the appearance of a spear in his hand; nevertheless he only meant to terrify them, and not to do them any other hurt. In consequence of this the kidney spirits fled away, and then there appeared a certain one who pursued them in their flight, and another who flew in front between the feet of that great one; and also that great one seemed to have wooden shoes, which
2 *he threw towards the kidney spirits. The angels told me that those modest spirits who magnified themselves, were those who have reference to the* Peritonæum. *The peritonæum is the general membrane which surrounds and includes all the viscera of the abdomen, as the pleura does all the viscera of the thorax; and as it is so extended, and respectively large, and also capable of being swelled out, therefore when these spirits are infested by others, they are allowed thus to make themselves appear great, and at the same time to strike terror, especially towards those who constitute the province of the kidneys, the ureters, and the bladder; for these viscera or vessels lie in the duplicature of the peritonæum, and are restrained by it. The wooden shoes represented the lowest natural things, such as those which the kidneys, ureters, and bladder absorb and carry off. That shoes denote the lowest natural things, see* n. 259, 4938–4952. *In saying that they do not act at all of themselves, but from others, they also have reference to the peritonæum, which is of such a quality.*

5379. *It was also shewn representatively how the case is when those who constitute the colon intestine infest those who are in the province of the peritonæum. Those who constitute the colon intestine are disposed to swell, as the colon does with wind; and when the latter were inclined to insult the former, it appeared as if a wall were presented as a bulwark; and when they attempted to overturn the wall, there always arose a new wall; thus they restrained them.*

5380. *It is well known that there are secretions and excretions, in a series, from the kidneys even into the bladder. In the first of the series are the kidneys, in the middle the ureters, and in the*

last the bladder. Those who constitute those provinces in the Grand Man, are in like manner in a series; and although they are of one genus, still they differ like the species of that genus. They speak with a harsh voice as if cloven, and are desirous of introducing themselves into the body, but it is only a conatus. Their situation in respect to the human body is as follows. Those who have reference to the kidneys, are on the left side next the body, beneath the elbow. Those who have reference to the ureters, are towards the left from thence at a greater distance from the body. Those who have reference to the bladder, are at a still greater distance. Together they form nearly a parabola from the left side towards the fore-parts, for thereby they project themselves towards the fore-parts from the left, thus in a tract of considerable length. This is one general way towards the hells, another is through the intestines, for the termination each way is in the hells. For those who are in the hells correspond to such things as are voided by the intestines and the bladder, inasmuch as, in the spiritual sense, the falsities and evils in which they are, are nothing but urine and excrement.

5381. *Those who constitute the province of the kidneys, the ureters, and the bladder, in the Grand Man, are of such a genius, that they desire nothing more ardently than to explore and scrutinize the quality of others, and some of them also desire to chastise and punish, provided there be anything of justice in the cause. The offices also of the kidneys, the ureters, and the bladder are of such a kind; for they explore the blood that is projected into them, to discover whether it contains any useless and hurtful serum, and they also separate it from what is useful, and then they correct it, for they press it down towards the lower regions, and in the way and afterwards by various means they harass it; such are the offices of those who constitute the province of those parts. But the spirits and societies of spirits, to which urine itself, especially fetid urine, corresponds, are infernal; for as soon as the urine is separated from the blood, notwithstanding it is in the little tubes of the kidneys, or within the bladder, it is out of the body: for what is separated no longer circulates in the body, consequently it does not contribute anything to the existence and subsistence of its parts.*

5382. *Those who constitute the province of the kidneys and ureters are ready to explore or scrutinize the quality of others, what they think, and what they will, and they are in the desire of finding out causes, and of making them guilty of some fault to the intent principally that they may chastise them: this I have very frequently experienced, and have conversed with them respecting that desire and intent. Several of that genus, when they lived in the world, had been judges, and then they rejoiced at heart when they found a cause, which they believed a just one, of fining, chastising, and punishing. The operation of such is apperceived*

in the region at the back, where the kidneys, the ureters, and the bladder are situated. Those who belong to the bladder, extend themselves towards Gehenna, where also some of them sit as it were in judgment.

5383. *There are many methods by which they explore or scrutinize the minds of others; but I am allowed to adduce only the following one. They lead other spirits to speak, which is effected in the other life by an influx which cannot be described to the apprehension: in this case if the train of the induced speech be easy, they hence judge that such is their quality. They also induce a state of affection. But those who explore in this manner are of the grosser sort. Others adopt other methods. There are some who, at the first interview, instantly apperceive another's thoughts, desires, and acts, also what past deed gives him sorrow; this they eagerly seize upon, and also condemn, if they conceive there is any just cause. It is one of the wonders of the other life, which scarce any one in the world can believe, that as soon as any spirit comes to another, and especially when he comes to a man, he instantly knows his thoughts and affections, and what he had been doing to that time, thus all his present state, exactly as if he had been with him ever so long; such is the nature of the communication. But there are differences of these apperceptions, some spirits perceiving the interiors, and some only the exteriors; these latter, if they are in the desire of knowing, explore the interiors of others by various means.*

5384. *Those who constitute the province of the kidneys, the ureters, and the bladder in the Grand Man, employ various methods also of chastising. For the most part they remove delights and gladnesses, and induce what is undelightful and sorrowful; by this desire those spirits communicate with the hells, and by the justice of the cause, which they inquire into before they chastise, they communicate with heaven, on which account they are kept in that province.*

5385. *From these considerations it may be evident, what is signified when it is said in the Word, that Jehovah proveth and searcheth the reins* [*kidneys*] *and the heart, also that the reins chastise, as in Jeremiah: "Jehovah* proveth the reins *and the heart"* (xi. 20). *Again: "Jehovah proveth the just; He* seeth the reins *and the heart"* (xx. 12) *And in David: "Thou just God* provest *the hearts and* reins" (Psalm vii. 9). *Again: "O Jehovah,* explore my reins *and my heart"* (Psalm xxvi. 2). *Again: "Jehovah, Thou* possessest my reins" (Psalm cxxxix. 13). *And in the Apocalypse: "I am He that* searcheth the reins *and the heart"* (ii. 23). *In these passages the reins signify things spiritual, and the heart things celestial, that is, the reins signify those things which are of truth, and the heart those things which are of good. The reason of this is, that the kidneys purify the serum, and the heart, the blood itself. Hence, proving, exploring,*

and searching the kidneys, signifies proving, exploring, and searching the quantity and quality of truth, or the quantity and quality of faith with man. That this is the signification is also manifest in Jeremiah from these words: "*Jehovah, Thou art near in their mouth, but far* from their reins" (xii. 2); *and in David,* "*Jehovah, lo! Thou desirest* truth in the reins" (Psalm li. 8 [6]). *That chastisement likewise is attributed to the kidneys, is also clear from David:* "My reins chastise me *in the nights*" (Psalm xvi. 7).

5386. *There are also in other parts of the body secretory and excretory organs; in the brain there are the ventricles and mammillary processes, to carry off the phlegmy humors therein, and moreover there are in every part little glands, as the mucous and salivary glands in the head, and very many in the body, and myriads next to the cuticles, whereby the perspiration and the more subtle useless humors are carried off. To these correspond, in the spiritual world in general, tenacities of opinions, and also scruples of conscience in things not necessary. Some of those spirits appear above the head, at a middle distance, and are of such a quality as to raise scruples in matters where nothing of scrupulousness ought to enter: hence, as they oppress the consciences of the simple, they are called Conscientious; but they are ignorant what true conscience is, for they make a conscience of everything which presents itself; since, where any scruple or doubt arises, if the mind is anxious and remains in that scruple or doubt, there are never wanting reasons to confirm and thereby to aggravate. When such spirits are present, they also induce a sensible anxiety in the part of the abdomen immediately below the diaphragm; they are likewise present with man in temptations. I have conversed with them, and have noticed that they have no extension of thoughts, so as to acquiesce in things more useful and necessary: for they could not attend to reasons, because they persisted tenaciously in their own opinion.*

5387. *But those who correspond to the urine itself, are infernals, since the urine, as was said above, is out of the body, because already separated from the blood, and in itself is merely an unclean and stale serum, which has been cast down. I am allowed to relate the following particulars concerning them. A certain spirit was perceived at first within in the body, but presently beneath to the right; and when he was there presented, he was invisible, having the power of rendering himself so by art. When he was asked a question, he made not the least reply. It was said by others, that in the life of the body he had been addicted to piratical practices; for it is apperceived manifestly in the other life, from the sphere of the life of the affections and thoughts, who and of what quality every one had been, because every one's life remains. He varied his place, at one* 2

time appearing to the right, and at another to the left. I perceived that he did this from the fear of its being known who he was, and lest he should be forced to confess something. It was said by other spirits, that such are most timorous when there is the smallest danger, and most courageous when there is none; and that they are in the opposite to those to whom the voiding of the urine corresponds, and study by every means to occasion hurt to it; and lest I should entertain any doubt of this, it was shewn me by the following experience. When those who corresponded to the voiding of the urine withdrew themselves a little, and that pirate was present, the voiding of the urine was totally suppressed, and its suppression was also attended with danger; but when they were recalled, the voiding of the urine was intense according to
3 *their presence. That he was a pirate, he afterwards confessed, and said that he could conceal himself dexterously, and by cunning and activity deceive his pursuers, and that he now loves urinous filth much better than limpid waters, and that the fetid stench of urine is what he is chiefly delighted with, insomuch that he wishes to have his abode in ponds, yea in casks of fetid urine. It was also shewn me what sort of face he had, which indeed was not a face, but something black-bearded instead of a face.*
4 *Afterwards also other pirates, not so active, were sent for, and they also spoke but little, and what was surprising they gnashed with their teeth; they also declared that they love urine above all liquids, and feculent urine more than any other. These, however, had not anything bearded for a face, as the former had, but a kind of horrible grating of teeth; for the beard and teeth signify the lowest natural* [*principles*]. *Their being without a face signifies that they had nothing of rational life; for when no face appears, it is a sign that there is no correspondence of the interiors with the Grand Man, inasmuch as in the other life every one appears in the light of heaven according to correspondence; hence the infernals appear in horrible deformity.*

5388. *A certain spirit was present, and in conversation with me, who in the life of the body had had no faith, and had not believed in any life after death, and he also was among the active ones. He had the power of captivating minds by his flattering and complaisant address, on which account his real character was not discoverable at first from his conversation. He could also speak with river-like volubility, like a good spirit. But his character was first discovered from this circumstance, that he did not love to converse on the things relating to faith and charity, for on such occasions he could not keep pace with the subject in his thought, but drew himself back; and it was afterwards perceived, that his flattery was merely a pretence to deceive. For the kinds of flattery differ according to the ends regarded therein. If the end be friendship, or the pleasure of conversation,*

or any other of a like nature, and also lawful gain, there is not much evil in it. But if the end be to entice to the discovery of secrets, and thereby to bind another to evil engagements, in general if the end be to do hurt, then there is evil in it. Such was the end by which this spirit was influenced, and he was also in the opposite to those who are in the province of the kidneys and ureters; he also said, that he loved the stench of urine above all other odours; he likewise induced a contraction or painful straitness in the lower region of the belly.

5389. *There are companies of spirits who wander about, and at times return to the same places. Evil spirits are much afraid of them, for they torment them with a certain kind of torture. I was told that they correspond to the fundus or higher part of the bladder in general, and to the muscular ligaments thence concentrating towards the sphincter, where the urine is extruded by a mode of contortion. These spirits apply themselves to the part of the back where the* cauda equina *is. Their mode of operating is by quick reciprocations, which no one can restrain, the mode being constringent and restringent in a direction upwards, and sharp-pointed in the form of a cone; the evil spirits, who are thrown within that cone, especially on the upper part, are miserably tormented by reciprocal distortions.*

5390. *There are other spirits also who correspond to unclean excretions, namely, such as in the world have been tenacious of revenge; these appeared to me in front towards the left. Those who bring down spiritual things to unclean terrestrial things also correspond to the same unclean excretions. Spirits of this character also came to me, and brought with them filthy thoughts, from which also flowed filthy discourse. They likewise bent things clean to things unclean, and turned them into such things. Many of these were of the lowest sort of people, and others who in the world had ranked among the respectable. These indeed in the life of the body had not talked so in company, but still they thought in that manner, for they suppressed the utterance of their thoughts, lest they should bring themselves into disgrace, and forfeit friendship, gain and honor. Nevertheless among their like, when they were left to their liberty, their conversation had been of the same quality with that of the lowest of the people, but more filthy, inasmuch as they were endowed with a certain intellectual faculty, which they abused to defile even the holy things of the Word and of doctrine.*

5391. *There are also kidneys, which are called* Succenturiate Kidneys, *or* renal capsules. *Their office is to secrete not so much the serum as the blood itself, and to transmit the purer blood towards the heart by a short circuit; thus also to prevent the spermatic vessels, which are in the neighborhood, from carrying off all the purer blood; but they perform their principal service in embryos, and in new-born infants. There are chaste virgins*

who constitute the above province in the Grand Man; prone to anxieties, and fearful of being disturbed, they lie quiet on the left part of the side beneath. If anything be thought respecting heaven, or respecting a change of their state, they become anxious and sigh, which I have often been made to feel. When my thoughts were directed towards infants, they felt a remarkable consolation and internal joy, which also they frankly confessed; likewise when anything was thought in which there was nothing heavenly, they were tormented. Their anxiety arose principally from their being of such a nature as to keep their thoughts fixedly on one thing, and not by variety to shake off anxieties. The reason why they belong to the above province is, that hereby they detain the mind of another constantly in certain thoughts, in consequence whereof such things arise and manifest themselves, as cohere in a series, which are to be withdrawn, or from which the man is to be purified: hereby also the interiors become more open to the angels; for on the removal of such things as cause obscurity and aversion, a clearer intuition and influx is effected.

5392. *Who they are who constitute the province of the* INTESTINES *in the Grand Man, may in some measure be manifest from those who have reference to the stomach; for the intestines are continued from the stomach, and the functions of the stomach there increase and are provoked even to the last intestines, which are the colon and the rectum; wherefore those who are in these last intestines, are near the hells which are called excrementitious. In the region of the stomach and the intestines are those who are in the lower earth (terra inferiorum) who, inasmuch as they have carried with them from the world things unclean, which adhere to their thoughts and affections, are on this account kept there for some time, until such things are wiped away, that is, are cast aside; when this is effected, they are capable of being elevated to heaven. Those who are in that earth, are not as yet in the Grand Man, for they are like aliments let down into the stomach, which are not introduced into the blood, thus into the body, until they are purified from their dregs: those who are defiled with earthly dregs, are beneath those in the region of the intestines; but the excrements themselves, which are voided, correspond to the excrementitious hells.*

5393. *It is well known that the colon intestine is of wide extent, so also are those who are in that province; they extend themselves in front, towards the left in a curve line, proceeding towards a hell. In that hell are those who have been void of mercy, and who, without conscience, have in their wills sought to destroy mankind, namely, to kill and plunder without respect and distinction, whether they resist or not, whether they be men or women. Such ferocity of mind prevails in many soldiers and their commanders, who, not only in battle but after it, rage with barbarity against the conquered and unarmed, slaying and plunder-*

ing them in their fury. I have conversed with the angels respecting such, and have remarked of what quality men are when left to themselves, and that when they are permitted to act without law, and from freedom, they are much more savage than the worst of wild beasts, these not being so furiously bent upon the destruction of their species, provided they can defend themselves, and being satisfied with what is allotted them for food, in which case they cease from their cruelty; but it is otherwise with man, who acts thus from cruelty and savageness. The angels expressed horror at the thought of mankind being of such a character. I further observed to them, that men of this character experience the most heartfelt joy and elation of mind, when they see a field of battle covered with slaughtered troops and streams of blood, not rejoicing at the delivery of their country, but only that they may be called great men and heroes; and yet they call themselves Christians, and still believe that they shall attain to heaven, where there is nothing but peace, mercy and charity. Such are in the hell of the colon and rectum. But those in whom there had been anything of humanity, appear in front towards the left in a curve line, within a kind of wall; nevertheless in these also there is much of self-love. If any have respect for what is good, this is represented sometimes by little stars almost fiery, and not shining. I once saw a wall as it were of plaster, with sculptures near the left elbow, which wall became more extended, and at the same time higher, of a colour above verging to sky-blue: I was told, that it was representative of some of the better sort of spirits of the above description.

5394. *Those who have been cruel and adulterers, in the other life love nothing better than filth and excrements, the stenches arising from such things being to them the sweetest and most delightful, and being preferred by them above all other delights; the reason of this is, that they correspond. Those hells are partly beneath the buttocks, partly beneath the right foot, and partly at a depth in front; these are the hells into which the way through the rectum intestine leads. A certain spirit being translated thither, and thence conversing with me, said, that he saw there nothing but privies: he was accosted by those who dwelt there, and they led him to various privies, which were very numerous there. He was afterwards led to another place a little to the left, and when he was there, he said, that the most horrid stench exhaled from the caverns there, and that he could not stir a step without danger of falling into some cavern; a cadaverous stench also exhaled from the caverns, because those who dwelt there were cruel and deceitful, to whom a cadaverous stench is most delightful. But on this subject more will be said in what follows, when we come to treat of the hells, and specifically of the excrementitious and cadaverous hells.*

5395. *There are some persons who live, not for the sake of any use they may be to their country, or to the societies of which it con-*

sists, but for the sake of living to themselves, perceiving no delight in their duties, but only in being honoured and paid court to, (for the sake of which end also they endeavor to get appointed to posts), and also in eating, drinking, playing, and conversing, for no other end than that of pleasure. Such, in the other life, cannot have anything in common with good spirits, still less with angels; for with these use constitutes delight, and the quantity and quality of their delight also is according to uses; for the Lord's kingdom is a kingdom of uses, and if in an earthly kingdom every one is valued and honoured according to the use he performs, how much more so in a heavenly kingdom! Those who have lived solely for the sake of themselves and of pleasure, without regarding any other use as an end, are also beneath the buttocks, and according to the species of their pleasures and the ends they regarded, they pass their time in filth.

5396. *By way of appendix I am permitted to relate as follows. There was a numerous crowd of spirits about me, which was heard like the flowing of somewhat disorderly. They complained that a total destruction was at hand, for in that crowd nothing appeared in consociation, and this made them fear destruction; they also supposed it would be total, as is the case when such things happen. But in the midst of them I apperecived a soft sound angelically sweet, in which was nothing but what was orderly. The angelic choirs there present were within, and the crowd of spirits, to whom appertained what was disorderly, was without. This angelic flowing strain continued a long time, and I was told, that it represented how the Lord rules things disconnected and disorderly, which are without, by virtue of what is pacific in the midst, whereby the things disorderly in the circumferences are reduced into order, each being restored from the error of its nature.*

GENESIS.

CHAPTER THE FORTY-SECOND.

1. And Jacob saw that there was provision in Egypt; and Jacob said to his sons, Wherefore do ye look one at another?
2. And he said, Behold I have heard that there is provision in Egypt; go ye down thither, and buy for us thence, and let us live and not die.
3. And Joseph's ten brethren went down, to buy corn from Egypt.
4. And Benjamin, Joseph's brother, Jacob sent not with his brethren, because he said, Peradventure hurt may befall him.
5. And the sons of Israel came to buy in the midst of those who came, because there was famine in the land of Canaan.
6. And Joseph he was the governor over the land; and he sold to all the people of the land: and Joseph's brethren came, and bowed themselves to him, their faces to the earth.
7. And Joseph saw his brethren, and knew them, and behaved himself strange to them, and spoke hard things to them, and said to them, Whence come ye? And they said, From the land of Canaan, to buy food.
8. And Joseph knew his brethren, and they did not know him.
9. And Joseph remembered the dreams, which he dreamed of them; and he said to them, Ye are spies; to see the nakedness of the land are ye come.
10. And they said to him, Nay, my lord; and thy servants are come to buy food.
11. We are all the sons of one man; we are upright; thy servants are not spies.
12. And he said to them, Nay; but to see the nakedness of the land are ye come.
13. And they said, Thy twelve servants, we are brethren, the sons of one man (*vir*) in the land of Canaan; and, behold, the youngest is with our father at this day, and one is not.
14. And Joseph said to them, This is what I spoke to you, saying, Ye are spies.
15. In this ye shall be proved; let Pharaoh live, if ye go forth hence, unless your youngest brother come hither.
16. Send one of you, and let him take your brother; and ye shall be bound, and your words shall be proved, whether the truth be with you; and if not, let Pharaoh live, but ye are spies.
17. And he shut them up in custody three days.

18. And Joseph said to them on the third day, This do, and ye shall live; I fear GOD.

19. If ye are upright, let one of your brethren be bound in the house of your custody; and go ye, carry provision for the famine of your houses:

20. And bring your youngest brother to me, and your words shall be verified, and ye shall not die; and they did so.

21. And they said, a man (*vir*) to his brother, Surely we are guilty concerning our brother; the distress of whose soul we saw when he intreated us, and we did not hear; therefore is this distress come upon us.

22. And Reuben answered them saying, Said I not unto you, saying, Sin not against the child, and ye hearkened not; and behold also his blood is required.

23. And they knew not that Joseph heard, because there was an interpreter between them.

24. And he turned away from before them, and wept; and he returned to them, and spoke to them, and took Simeon from them, and bound him before their eyes.

25. And Joseph commanded, and they filled their vessels with corn, and to restore their silver, of each into his sack, and to give them provision for the way; and so he did to them.

26. And they lifted their provision on their asses, and went thence.

27. And one opened his sack, to give his ass provender in the inn, and he saw his silver, and lo! it was in the mouth of his wallet.

28. And he said to his brethren, My silver is restored, and also, behold it is in my wallet; and their heart failed, and they trembled, a man (*vir*) to his brother, saying, What is this that GOD hath done to us?

29. And they came to Jacob their father, to the land of Canaan; and they told him all things that befell them, saying,

30. The man (*vir*), the lord of the land, spoke hard things to us, and took us as spies of the land.

31. And we said to him, We are upright; we are not spies.

32. We are twelve brethren, the sons of our father; one is not, and the youngest is at this day with our father in the land of Canaan.

33. And the man (*vir*), the lord of the land, said unto us, Herein shall I know that ye are upright; make one of your brethren to remain with me, and take for the famine of your houses, and go.

34. And bring your youngest brother to me, and I shall know that ye are not spies, that ye are upright; I will give you your brother, and ye shall wander through the land trading.

35. And it came to pass, they emptied their sacks, and lo! every one's bundle of his silver was in his sack; and they saw

the bundles of their silver, they and their father, and they were afraid.

36. And Jacob their father said to them, Me ye have bereaved; Joseph is not, and Simeon is not, and ye take Benjamin; upon me will all these things be.

37. And Reuben said to his father, saying, Make my two sons to die, if I bring him not to thee; give him unto my hand, and I will bring him back to thee.

38. And he said, My son shall not go down with you, because his brother is dead, and he is left, he alone, and hurt may befall him in the way in which ye go; and ye will make my grey hair to go down in sorrow to the grave.

THE CONTENTS.

5396½. The subject treated of at the end of the former chapter is the influx and conjunction of the celestial of the spiritual with the scientifics in the natural. The subject now treated of is the influx and conjunction of the celestial of the spiritual with the truths of faith which are of the church there.

5397. The subject first treated of is the endeavor to appropriate these truths by the scientifics of the church, which are Egypt, and without a medium, which is Benjamin, with truth from the Divine, which is Joseph, but in vain; wherefore they are sent back, and some good of natural truth given freely.

THE INTERNAL SENSE.

5398. In this chapter, and those which follow, concerning Joseph and the sons of Jacob, the subject treated of in the internal sense is the regeneration of the natural as to the truths and goods of the church, which is effected, not by scientifics, but by influx from the Divine. Those who are of the church at this day, know but little, if anything, respecting regeneration; they do not even know that regeneration continues through the whole course of the life of him who is regenerated, and is continued in the other life; also that the arcana of regeneration are so innumerable, that they can scarcely be known to the angels as to a ten-thousandth part, and that those which the angels know are what constitute their intelligence and wisdom. The reason why those who are of the church at this day, know so little concerning regeneration, is, that they speak so much of the remission of sins and justification, and that

they believe that sins are remitted in an instant, and some that they are wiped away like dirt from the body by water, and that a man is justified by faith alone, or by the confidence of a single moment. The men of the church believe this, because they do not know what sin or evil is; for had they known it, they would know that sins cannot be wiped away from any one, but that they are separated, or cast aside, to prevent their rising up, when the man is kept in good by the Lord; also that this cannot be effected unless evil be continually cast out, and this by means which are indefinite in number, and for the most
2 part ineffable. In the other life, when those who have carried with them the opinion that a man is justified in an instant by faith, and is washed quite clean from his sins, apperceive that regeneration is effected by means indefinite in number and ineffable, they are amazed, and laugh at, and regard as insane, their ignorance concerning the instantaneous remission of sins and justification, in which they were in the world. They are sometimes told that the Lord remits the sins of every one who from his heart desires it; nevertheless those whose sins are so remitted, are not on that account separated from that diabolical crew, to which they are closely tied by evils, which follow the life that every one carries with him; they learn afterwards from experience, that to be separated from the hells is to be separated from sins, and that this cannot be at all effected, except by thousands of means known to the Lord alone, and this in continual succession, if you are willing to believe it, to eternity. For man is so entirely evil, that he cannot be fully delivered from even one sin to eternity: but only by the mercy of the Lord, if he has received it, can he be withheld from sin and kept
3 in good. In what manner therefore man receives new life and is regenerated, is [an arcanum] contained in the sanctuary of the Word, that is, in its internal sense, to the intent principally, that while the Word is read by man, the angels may thence be in their happiness of wisdom, and also at the same time in the delight of serving as media. In this chapter, and in the following, concerning Joseph's brethren, the subject treated of in the supreme internal sense is the glorification of the Lord's natural, and in the representative sense the regeneration of the natural with man by the Lord, in the present case as to the truths of the church therein.

5399. Verses 1–5. *And Jacob saw that there was provision in Egypt; and Jacob said to his sons, Wherefore do ye look one at another? And he said, Behold I have heard that there is provision in Egypt; go ye down thither, and buy for us thence, and let us live and not die. And Joseph's ten brethren went down, to buy corn from Egypt. And Benjamin, Joseph's brother, Jacob sent not with his brethren, because he said, Peradventure hurt may befall him. And the sons of Israel came to buy in the*

midst of those who came, because there was famine in the land of Canaan. And he saw, signifies those things which are of faith: *Jacob,* signifies the natural as to the truth of the church: *that there was provision in Egypt,* signifies the desire [*animus*] of procuring to himself truths by means of scientifics, which are Egypt: *and Jacob said to his sons,* signifies perception concerning truths in general: *Wherefore look ye one at another?* signifies why did they hesitate: *and he said, Behold I have heard that there is provision in Egypt,* signifies that truths can be procured by scientifics: *go ye down thither, and buy for us thence,* signifies appropriation thereby: *and let us live and not die,* signifies spiritual life thence: *and they went down,* signifies an endeavour [*conatus*] and act: *Joseph's ten brethren,* signifies such truths of the church as correspond: *to buy corn from Egypt,* signifies to appropriate to themselves the good of truth by scientifics: *and Benjamin, Joseph's brother,* signifies the spiritual of the celestial, which is a medium: *Jacob sent not with his brethren,* signifies that they were without that medium: *because he said, Peradventure hurt may befall him,* signifies that without the celestial of the spiritual, which is Joseph, it would perish: *and the sons of Israel came to buy in the midst of those who came,* signifies that he wished that spiritual truths should be procured by scientifics, like the rest: *because there was famine in the land of Canaan,* signifies that there was desolation as to the things which are of the church in the natural.

5400. *And he saw.*—This signifies those things which are of faith, as appears from the signification of seeing, as denoting those things which are of faith, see n. 897, 2325, 2807, 3863, 3869, 4403–4421; for sight abstracted from such things as are of the world, that is, spiritual sight, is nothing else than the perception of truth, that is, of such things as are of faith, wherefore such is the signification of seeing in the internal sense; for the internal sense becomes apparent when the things which are of the world are removed, inasmuch as the internal sense relates to such things as are of heaven. The light of heaven, whereby sight is effected there, is Divine truth from the Lord, which appears before the eyes of the angels as light, a thousand times brighter than the mid-day light in the world; and as this light has life in it, therefore it illuminates the sight of the understanding of the angels, at the same time that it illuminates the sight of their eye, and causes an apperception of truth, according to the quantity and quality of the good in which they are. As the subject treated of in this chapter, in the internal sense, is the things which are of faith, or the truths of the church, therefore in the very beginning of this chapter it is said, he saw, which signifies the things which are of faith.

5401. *Jacob.*—This signifies the natural as to the truth which

is of the church, as appears from the representation of Jacob, as denoting the doctrine of truth in the natural, and in the supreme sense the Lord's natural as to truth, see n. 3305, 3509, 3525, 3546, 3599, 4009, 4538.

5402. *That there was provision in Egypt.*—This signifies the desire [*animus*] of procuring to himself truths by means of scientifics, which are Egypt, as appears (1) from the signification of provision, as denoting the truths of the church, or the truths which are of faith: that abundance of provision denotes the multiplication of truth, see n. 5276, 5280, 5292; and (2) from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462; and that in the genuine sense it denotes the scientifics of the church, see n. 4749, 4964, 4966; it is involved, that the desire of procuring those things to himself is signified, as is manifest from what presently follows. The scientifics of the church, which in the present case are Egypt, mean all the Knowledges of truth and good, before they are conjoined with the interior man, or by the interior man with heaven, and thus by heaven with the Lord. The doctrinals of the church and its rituals, and also the Knowledges why and in what manner these represent things spiritual and the like, are mere scientifics, until the man sees from the Word whether they are true, and thence appropriates them to
2 himself. There are two ways of procuring the truths of faith, namely, by doctrinals, and by the Word. When a man procures them to himself only by doctrinals, he then has faith in those who have drawn them from the Word, and he confirms them with himself to be true because others have said so; thus he does not believe them from his own faith, but from the faith of others. But when he procures them to himself from the Word, and hence confirms them with himself to be true, he then believes them because they are from the Divine, thus from a faith derived from the Divine. Every one within the church first procures to himself the truths of faith from doctrinals, and also ought to procure them thence, because he is not yet endued with sufficient strength of judgment to enable him to see them himself from the Word; but in this case those truths are mere scientifics. When, however, he is able to view them from his own judgment, if he then does not consult the Word in order that he may thence see whether they are true, they remain with him as mere scientifics. But if he then consults the Word from an affection and end of knowing truths, he then, when he has found them, procures to himself the things of faith from the genuine fountain, and they are appropriated to him from the Divine. These and similar things are what are here treated of in the internal sense; for Egypt denotes those scientifics, and Joseph truth from the Divine, thus truth from the Word.

5403. *And Jacob said to his sons.*—This signifies perception concerning truths in general, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509; and (2) from the signification of sons, as denoting the truths of faith, see n. 489, 491, 533, 1147, 2623, 3373, 4257; and because they were the sons of Jacob, they signify truths in general, for the twelve sons of Jacob, like the twelve tribes, signify all things of faith, thus truths in general, see n. 2129, 2130, 3858, 3862, 3926, 3939, 4060.

5404. *Wherefore look ye one at another.*—This signifies why did they hesitate, as may appear without explanation.

5405. *And he said, Behold! I have heard that there is provision in Egypt.*—This signifies that truths can be procured by means of scientifics, as may appear from what has been explained above, n. 5402, where "that there was provision in Egypt" signifies the desire of procuring to himself truths by means of scientifics, which are Egypt: what is meant by the scientifics, which are Egypt, may also be there seen. Provision is here expressed in the original tongue by a word which signifies *breaking; buying* and *selling* are also expressed by a similar word, where it is said that the sons of Jacob bought it in Egypt, and that Joseph sold it there. The reason of this is, that, in the Ancient church, bread was broken when it was given to another, and thereby was signified communicating from one's own, and appropriating good from one's own, and thus making love mutual; for when bread is broken and given to another, communication is made from one's own; or when bread is broken among several, in such case one bread becomes mutual, consequently there is conjunction by charity. Hence it is evident that the breaking of bread was a significative of mutual love. As this was an established and customary rite in the Ancient [2] church, therefore also the breaking itself meant the provision which was made general. That bread denotes the good of love, see n. 276, 680, 1798, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976. Hence the Lord, when He gave bread, broke it, as in Matthew: "Jesus took the five loaves and two fishes, and looking up to heaven, He blessed, and *broke*, and gave the *loaves* to the disciples" (xiv. 19; Mark vi. 41; Luke ix. 16). Again: "Jesus took the seven loaves and the fishes, and giving thanks, *He broke them*, and gave to His disciples, and the disciples to the multitude" (Matt. xv. 36; Mark viii. 6). Again: "Jesus took bread, and blessed it, and *broke it*, and gave it to the disciples, and said, Take, eat; this is My body" (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19). In Luke: "It came to pass when the Lord sat down with them, He took *bread*, and blessed it, and *broke* it, and gave it to them; and their eyes were opened, and they knew Him. The disciples told how the

Lord was known to them in the *breaking of bread*" (xxiv. 30, 31, 35). In Isaiah: "This is the fast which I choose, *to break thy bread* to the hungry" (lviii. 6, 7).

5406. *Go ye down thither, and buy for us thence.*—This signifies appropriation thereby, as appears (1) from the signification of going down, as denoting towards exteriors, of which we shall speak presently; and (2) from the signification of buying, as denoting appropriation, see n. 4397, 5374; that it is by scientifics, is signified by thence, namely, from Egypt; for that Egypt denotes scientifics, has been shewn above. In the Word throughout we read of going up and going down, in speaking of going from one place to another, not because one place is more elevated than another, but because going up is predicated of going towards interior or higher things, and going down of going towards exterior or lower things, that is, because going up is predicated of going towards spiritual and celestial things, for these are interior, and are also believed to be higher, and going down is predicated of going towards natural and terrestrial things, for these are exterior, and are also to appearance lower. Hence not only here, but also elsewhere in the Word throughout, we read of going down from the land of Canaan to Egypt, and of going up from Egypt to the land of Canaan; for the land of Canaan signifies the celestial, and Egypt the natural; for the land of Canaan in the representative sense is the heavenly kingdom, consequently celestial and spiritual goods and truths, which also are interior with the man who is a kingdom of the Lord, but Egypt in the representative sense is the natural kingdom, consequently the goods and truths which are of the external church, and which for the most part are scientifics. That going up is predicated of going towards interior things, see n. 4539.

5407. *And let us live and not die.*—This signifies spiritual life, as appears from the signification of living and not dying, as denoting spiritual life; for in the internal sense this is signified by living and not dying; for, in the other life, life generally signifies heaven, and specifically eternal happiness, and death generally signifies hell, and specifically eternal unhappiness therein, which is also evident from many passages in the Word. The reason why heaven generally, and eternal happiness specifically, are called life, is, that in heaven there are the wisdom of good and the understanding of truth, and in the wisdom of good and the understanding of truth there is life from the Lord, from Whom is all life. But in hell there are the contraries, namely, instead of good evil, and instead of truth falsity, and thereby spiritual life is extinct, therefore in hell there is respectively death; for spiritual death is evil and falsity, and with man it is to will what is evil, and thence to think what is false. Evil genii and spirits are unwilling to

hear it said of them that they do not live, or that they are dead; for they say that they have life, because they can will and think; but they are told, that since there is life in good and truth, there cannot be any life in evil and falsity, for they are contraries.

5408. *And they went down.*—This signifies an endeavor and act, namely, to procure and appropriate to themselves truths by scientifics, as appears from the signification of going down, namely, to Egypt, as denoting both endeavor and act.

5409. *Joseph's ten brethren.*—This signifies such truths of the church as corresponded, as appears from the signification of brethren, as denoting the truths of the church: these are called Joseph's brethren, who is truth from the Divine, from correspondence; for correspondence causes them to be joined together as brother to brother. The sons of Jacob signify all things of faith, or the truths of the church in general, n. 5403, so also do the brethren of Joseph, but from correspondence. The ten sons of Jacob by Leah signify the truths of the external church, and the two sons of Jacob by Rachel signify the truths of the internal church, as is evident from what was shewn concerning Leah and Rachel, namely, that Leah denotes the affection of exterior truth, and Rachel the affection of interior truth, see n. 3758, 3782, 3793, 3819. That the internal and external of the church are brethren, see n. 1222. The Lord Himself calls the truths and the goods thence derived, corresponding by means of charity and faith, brethren, that is, those who are in truths and thence in good; as in Matthew: "The king will say to them, Verily I say unto you, inasmuch as ye have done it to one *of the least of these My brethren*, ye have done it unto Me" (xxv. 40). And in another place: "Jesus answered them, saying, Who is My mother, or *My brethren?* And looking round about, He said, Behold My mother and *My brethren;* for whosoever shall do the will of God, he is *My brother,* and My sister, and My mother" (Mark iii. 33–35; Matt. xii. 48, 49; Luke viii. 21).

5410. *To buy corn from Egypt.*—This signifies to appropriate to themselves the good of truth by scientifics, as appears (1) from the signification of buying, as denoting appropriating, see n. 4397, 5374, 5406; (2) from the signification of corn, as denoting the good of truth, see n. 5295; and (3) from the signification of Egypt, as denoting scientifics, see above, n. 5402.

5411. *And Benjamin the brother of Joseph.*—This signifies the spiritual of the celestial, which is a medium, as appears from the representation of Benjamin, as denoting the spiritual of the celestial, see n. 4592: that the spiritual of the celestial is a medium, see also the same number. In general, it should be known that the internal cannot have communication with

the external, and contrariwise, unless there be a medium, consequently that truth from the Divine, which is Joseph, cannot have communication with truths in general in the natural, which are the sons of Jacob, without the medium which is represented by Benjamin, and is called the spiritual of the celestial. The medium, in order to be a medium, ought to partake of both the internal and the external. The reason why a medium is necessary is, that the internal and external are most distinct from each other, so much so that they may be separated, as when a man dies, his ultimate external, which is his body, is separated from his internal, which is his spirit. The external dies when the medium is broken, and the external lives when the medium intervenes; and according to the quantity and quality of the intervention of the medium, is the quantity and quality of life in the external. As the sons of Jacob were without Benjamin, that is, without the medium, therefore Joseph could not manifest himself to his brethren, and therefore he spoke hard things to them, calling them spies, and putting them into custody; and
2 for this reason also they did not know Joseph. But what was the quality of this medium which is represented by Benjamin, and is called the spiritual of the celestial, cannot be described to the apprehension, from the want of knowledge concerning the celestial of the spiritual, which is Joseph, and concerning the truths of the church, only so far as they are scientifics, which are the sons of Jacob, hence also concerning the spiritual of the celestial, which is Benjamin. But in heaven the quality of that medium appears as in clear day, being exhibited there by representatives ineffable, in the light of heaven, in which at the same time is perception; for the light of heaven is intelligence itself from the Divine, whence there is perceptivity in even the minutest things which are represented by that light; this is not the case in the light of the world, which has nothing in it of intelligence, but it produces understanding by an influx of the light of heaven into it, and at the same time by an influx of the perceptivity which is in the light of heaven. Hence it is, that a man is so far in the light of heaven as he is in intelligence; that he is so far in intelligence as he is in the truths of faith; and that he is so far in the truths of faith as he is in the good of love; consequently that a man is so far in the light of heaven as he is in the good of love.

5412. *Jacob sent not with his brethren.*—This signifies that they were without that medium, as may appear from what has been just now said above.

5413. *Because he said, Peradventure hurt may befall him.*—This signifies that without the celestial of the spiritual, which is Joseph, it would perish, as appears from the signification of hurt befalling him, as here denoting perishing. This was said by the father, because he loved him, and was afraid lest he

should perish among his brethren, like Joseph; but these same things were adduced and received in the Word on account of the internal sense, which is, that the medium with externals only, without the internal, would perish: the medium is Benjamin, the externals are the sons of Jacob, and the internal is Joseph. Every medium also, with externals alone, without an internal, perishes. For the case with a medium is this. It exists from the internal, hence also it subsists from the internal, for it exists by the intuition of the internal into the external from an affection and end of associating the external with itself; thus what is a medium is conjoined to the internal, and from the internal with the external, but not with the external without the internal. Hence it is evident, that that which is a medium, with the external alone without the internal, must perish. Moreover it is a general law, both in the things of the spiritual world, and in those of the natural world, that what is prior can subsist with its prior, but not without it with the posterior, and that it would perish, if left with the latter alone; the reason of this is, that everything without connection with what is prior to itself, is without connection with the First, from Whom is all existence and subsistence.

5414. *And the sons of Israel came to buy in the midst of those who came.*—This signifies that he wished that spiritual truths should be procured by scientifics, like the rest, as appears (1) from the signification of the sons of Israel, as denoting spiritual truths, for sons are truths, see above, n. 5403, and Israel is the celestial spiritual man from the natural, n. 4286, 4570, 4598; thus the sons of Israel are spiritual truths in the natural; (2) from the signification of buying, as denoting being procured; and (3) from the signification of in the midst of those who came, as denoting like the rest, namely, which are procured by scientifics.

5415. *Because there was famine in the land of Canaan.*—This signifies that there was desolation as to the things of the church in the natural, as appears (1) from the signification of famine, as denoting a defect of Knowledges, and thus desolation, see n. 3364, 5277, 5279, 5281, 5300, 5349, 5360, 5376; and (2) from the signification of the land of Canaan, as denoting the church, see n. 3686, 3705, 4447: and as it denotes the church, it also denotes that which is of the church. Hence it is that "there was famine in the land of Canaan," signifies desolation as to the things of the church. The reason why it denotes those things in the natural is, that they are predicated of the sons of Jacob, who signify those things which are of the external church, n. 5409, consequently which are of the church in the natural.

5416. Verses 6–8. *And Joseph he was the governor over the land: and he sold to all the people of the land: and Joseph's brethren*

came, and bowed themselves to him, their faces to the earth. And Joseph saw his brethren, and knew them, and behaved himself strange to them, and spoke hard things to them, and said to them, Whence come ye? and they said, From the land of Canaan, to buy food. And Joseph knew his brethren, and they did not know him. And Joseph he was the governor over the land, signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where the scientifics are: *and he sold to all the people of the land,* signifies that from him is all appropriation: *and Joseph's brethren came,* signifies the general truths of the church without mediation; *and bowed themselves to him, their faces to the earth,* signifies humiliation: *and Joseph saw his brethren, and knew them,* signifies perception and acknowledgment by the celestial of the spiritual: *and behaved himself strange to them,* signifies non-conjunction because without a medium: *and spoke hard things to them,* signifies hence also non-correspondence: *and said to them, Whence come ye?* signifies exploration: *and they said, From the land of Canaan,* signifies that they were of the church: *to buy food,* signifies to appropriate the truth of good: *and Joseph knew his brethren,* signifies that those truths of the church appeared to the celestial of the spiritual from its light: *and they did not know him,* signifies that truth from the Divine did not appear in the natural light which was not yet illuminated by celestial light.

5417. *And Joseph he was the governor over the land.*—This signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where the scientifics are, as appears (1) from the representation of Joseph, as denoting the celestial of the spiritual, see n. 4286, 4963, 5249, 5307, 5331, 5332; that the celestial of the spiritual is truth from the Divine, will be seen below; (2) from the signification of a governor, as denoting one who reigns; and (3) from the signification of the land, in this case the land of Egypt, as denoting the natural mind, thus the natural, see n. 5276, 5278, 5280, 5288, 5301. That the celestial of the spiritual reigned in the natural, where the scientifics are, see n. 5313. That Egypt in the internal sense denotes the scientific, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966. The reason why the celestial of the spiritual is truth from the Divine is, that the Lord's human internal, before it was fully glorified, as it was the receptacle of the Divine itself, was the celestial of the spiritual, so to be called, because it cannot be expressed in other terms or forms of thought. This receptacle or recipient of the Divine, is the same with truth from the Divine. That Joseph denotes that truth, see n. 4723, 4727.

5418. *And he sold to all the people of the land.*—This signifies that from him is all appropriation, as appears (1) from the signification of selling, as denoting appropriation, see n. 5371, 5374; and (2) from the signification of the people of the land,

as denoting the truths of the church, see n. 2928, in the present case in the natural, n. 5409.

5419. *And Joseph's brethren came.*—This signifies the general truths of the church without mediation, as appears from the signification of Joseph's brethren, as denoting the general truths of the church, see above, n. 5409: the reason why it denotes without mediation is, that they were without Benjamin, who is the medium. That Benjamin is the medium, see n. 5411, 5413, above.

5420. *And bowed themselves to him, their faces to the earth.*—This signifies humiliation, as appears from the signification of bowing themselves, as denoting humiliation, see n. 2153; and that their faces to the earth denotes the humiliation of adoration, see n. 1999. Humiliation here does not mean humiliation from acknowledgment, and consequently internal humiliation, but external humiliation, because it was in the presence of the governor of the land according to established custom. The reason why it does not mean internal humiliation, but only external, is, that there was not as yet any correspondence, and, by correspondence, conjunction. When the natural is in this state, it can indeed humble itself, and also in the lowest degree, but only in consequence of an acquired habit, being a gesture without the genuine affection producing it, thus it is somewhat corporeal without its soul. Such is the humiliation here meant.

5421. *And Joseph saw his brethren, and knew them.*—This signifies perception and acknowledgment by the celestial of the spiritual, as appears (1) from the signification of seeing, as denoting perception, see n. 2150, 3764, 4567, 4723; (2) from the representation of Joseph, as denoting the celestial of the spiritual, see above, n. 5417; (3) from the signification of his brethren, as denoting the general truths of the church, see also above, n. 5419; and (4) from the signification of knowing, as denoting acknowledgment from perception. Concerning this acknowledgment on the part of Joseph, and non-acknowledgment on the part of his brethren, see below, n. 5422, 5427, 5428.

5422. *And behaved himself strange to them.*—This signifies non-conjunction because without a medium, as appears from the signification of behaving himself strange, as here denoting non-conjunction because without a medium; for he that is not in reciprocal conjunction, because without a medium appears strange, as internal truth, or truth immediately from the Divine, does to those who are in external truths. Hence now it is, that Joseph behaved himself strange to his brethren, not that he was strange, for he loved them, so that he turned from them and wept (verse 24); but the strangeness on their part, by reason of non-conjunction, is represented by his so behaving

himself. As for example, where it is said in the Word that Jehovah or the Lord behaves Himself strange to the people, opposes Himself to them, rejects them, condemns, casts into hell, punishes, and delights in doing such things, in the internal sense it means that they behave themselves strange to Jehovah or the Lord, oppose themselves to Him, are in evils which reject them from His face, which condemn them, cast them into hell, and punish them, and that such things do not at all proceed from Jehovah or the Lord; but it is so said in the Word on account of the appearance, for so it appears to the simple. The case is similar with internal truths, when they are viewed by external truths without conjunction by a medium; in such case the former truths appear altogether strange to the latter, yea, sometimes opposite, when yet the opposition is not in the internal truths, but with the external truths; for the latter, without conjunction by a medium, cannot view the former otherwise than from the light of the world separate from the light of heaven, consequently as strange to themselves. But on this subject more will be said in what follows.

5423. *And spoke hard things to them.*—This signifies hence also non-correspondence, as appears from the same explanation which was given above concerning his behaving himself strange to them. Behaving himself strange has respect to affection which is of the will, and speaking hard things has respect to thought which is of the understanding; for speaking in the internal sense is thinking, see n. 2271, 2287, 2619; for the internal appears strange to the external when there is no affection, and the internal appears to speak hard things when there is no correspondence: for correspondence is the appearing of the internal in the external, and its representation there; wherefore where there is non-correspondence, there is no appearing of the internal in the external, consequently in the latter there is no representation of the former, hence comes what is hard.

5424. *And said to them, Whence come ye?*—This signifies exploration, as appears without explanation.

5425. *And they said, From the land of Canaan.*—This signifies that they were of the church, as appears from the signification of the land of Canaan, as denoting the church, see n. 3686, 3705, 4447.

5426. *To buy food.*—This signifies to appropriate the truth of good, as appears (1) from the signification of buying, as denoting appropriating to themselves, see n. 4397, 5374, 5406, 5410; and (2) from the signification of food, as denoting the truth of good, see n. 5293, 5340, 5342.

5427. *And Joseph knew his brethren.*—This signifies that those truths of the church appeared to the celestial of the spiritual from its light, as appears (1) from the signification of

knowing as denoting perceiving and seeing, thus appearing; (2) from the representation of Joseph, as denoting the celestial of the spiritual, concerning which see above; and (3) from the signification of his brethren, as denoting the general truths of the church, see above, n. 5409, 5419; and as "Joseph knew his brethren," signifies that the general truths of the church appeared to the celestial of the spiritual, it follows that they appeared from the light in which the celestial of the spiritual was, thus from the celestial light of the spiritual. From this light, which is truth from the Divine (see n. 5417), appear all the truths in general and particular which are beneath, or which are in the natural, but not contrariwise, if there be not a medium, still less if there be not correspondence, and by correspondence conjunction. This may be very evident from the consideration, that the angels who are in the heavens, thus in the light of heaven, can see all the things in general and particular which are taking place in the world of spirits, which world is next beneath the heavens, also all the things in general and particular which are doing in the lower earth (*terra inferiorum*), yea, which are doing in the hells, but not contrariwise. The case also is that the angels of a higher heaven can 2
see all things which are taking place beneath them in a lower heaven, but not contrariwise, unless there be a medium. There are also medium spirits, whereby inter-communication is effected. Wherefore, those who are beneath, and who have no medium, and still more those who have no correspondence, when they look into the light of heaven, can see nothing at all, but everything therein appears in total obscurity, while those who are in that light, are in the clearest day. This may be illustrated by the following experience. There once appeared to me a great city, containing thousands of varieties of delightful and beautiful objects; I saw them because a medium was granted to me; but the spirits who accompanied me, being without a medium, could not see the smallest thing there; and I was told, that those who are not in correspondence, although they are in the city, do not notice a single thing contained in it. The case in this respect is like 3
that of the interior man, or his spirit, which is also called the soul. This can see all the things in general and particular which are and are taking place in the exterior man, but not contrariwise, unless there be correspondence and a medium. Hence it is, that to the exterior man, which is not in correspondence, the interior appears as nothing, so much so that when anything is said concerning the interior man, it appears to the exterior either so obscure, that he is unwilling even to turn his sight towards it, or as a thing of nought, which cannot be credited. But when there is correspondence, then the exterior man also sees through a medium what is taking place in the

interior; for the light which the interior man has, that is, heavenly light, flows in through the medium into the light which the exterior man has, that is, into natural light, and illuminates it, by virtue of which illumination there is a manifestation of what exists with the interior man, and hence the exterior or natural man has intelligence and wisdom. But if there be not a medium, and especially if there be not correspondence, the interior man sees and perceives what is taking place in the exterior, and in some measure also leads it, but not contrariwise. But if there is contrariety, that is to say, if the exterior man altogether perverts or extinguishes what flows in through the interior, then the interior man is deprived of his light which is from heaven, and communication towards heaven is closed to him, but communication to the exterior man from hell is opened. See more on this subject in what now follows.

5428. *And they did not know him.*—This signifies that truth from the Divine did not appear in the natural light not yet illuminated by heavenly light, as may appear from what immediately precedes; for when "Joseph knew his brethren," signifies that the general truths of the church appeared to the celestial of the spiritual from its light, it follows that "they did not know him," signifies that the celestial of the spiritual, or truth from the Divine, did not appear to the general truths of the church in the natural light not yet illuminated by heavenly light. How this is, is indeed evident from what was said immediately above; but as it is an arcanum, we will illustrate it by examples. Let the glory of heaven be taken for an example. Those who think of the glory of heaven from natural light not illuminated by the light of heaven, because without a medium, and especially if there be not correspondence, cannot form any other idea of it than as of the glory of the world, as, when they read the prophetic revelations, particularly of John in the Apocalypse, that all things in heaven are of the most magnificent kind. But when they are told that the glory of heaven exceeds all the magnificence of the world, so that the latter can scarcely be compared with it, and yet that this is not the glory of heaven, but that the glory of heaven is the Divine which beams forth from all the things which appear there, and is the perception of Divine things, and consequent wisdom; but this glory is only for those in heaven, who make no account of that magnificence in comparison with wisdom, and attribute all wisdom to the Lord, and none at all to themselves: when this glory of heaven is viewed by natural light without a medium, and especially if there be not correspondence, it is not at all acknowledged.
2 Let us take angelic power for another example. Those who think of angelic power, especially of the power of the arch-

angels mentioned in the Word, from natural light not illuminated by the light of heaven, because without a medium, and particularly if there be not correspondence, cannot form any other idea of it, than as of the power of the mighty in the world, namely, that they have many thousands of inferiors over whom they bear rule, and that eminent stations in heaven consist in such rule. But when they are told that angelic power indeed exceeds all the power of the mighty in the world, and that it is so great, that one of the inferior angels can drive away myriads of infernals, and thrust them down into their hells, and that hence also in the Word they are called powers and also dominions; but that nevertheless the least of them is the greatest, that is to say, he is most powerful, who believes, wills, and perceives that all power is from the Lord, and none from himself; on which account those who are powers in heaven, are absolutely averse from all self-derived power: this, also, when it is viewed by natural light without a medium, and especially if there be not correspondence, is not acknowledged. Let us 3
take another example. He who looks at freedom from the natural without a medium, and especially if there be not correspondence, cannot know any other, than that freedom consists in thinking and willing from himself, and in being able to act unrestrainedly as he thinks and wills; wherefore, also, the natural man, in order that he may have whatever he thinks and wishes, is desirous to be the richest, and in order that he may be able to do whatever he thinks and wishes, is desirous to be the most powerful; and he believes that in such case he is in the greatest freedom, and hence in the full enjoyment of happiness. But if he be told, that real freedom, which is called heavenly freedom, is nothing at all of this sort, and that it consists in willing nothing from himself, but from the Lord, yea, and in thinking nothing from himself, but from heaven, and hence that the angels are overwhelmed with sorrow and grief if they are permitted to think and to will from themselves; this he does not acknowledge. From these considerations it may in some measure be manifest, how it happens that truth from the Divine does not appear in natural light not yet illuminated by heavenly light, which is signified by Joseph's brethren not knowing him.

5429. Verses 9–16. *And Joseph remembered the dreams, which he dreamed of them; and he said to them, Ye are spies; to see the nakedness of the land are ye come. And they said to him, Nay, my lord; and thy servants are come to buy food. We are all the sons of one man; we are upright; thy servants are not spies. And he said unto them, Nay; but to see the nakedness of the land are ye come. And they said, Thy twelve servants, we are brethren, the sons of one man, in the land of Canaan; and, behold, the youngest is with our father at this day, and one is not. And*

Joseph said unto them, This is what I spoke to you, saying, Ye are spies. In this ye shall be proved; let Pharaoh live, if ye go forth hence, unless your youngest brother come hither. Send one of you, and let him take your brother; and ye shall be bound, and your words shall be proved, whether the truth be with you; and if not, let Pharaoh live, but ye are spies. And Joseph remembered the dreams, which he dreamed of them, signifies that the celestial of the spiritual foresaw what would happen concerning the general truths of the church in the natural: *and he said to them,* signifies perception thence: *Ye are spies,* signifies that [they came] only to seek for gain: *to see the nakedness of the land are ye come,* signifies that nothing seemed better to them than for themselves to know that they are not truths: *and they said unto him, Nay, my lord, we are upright,* signifies that they are truths in themselves: *and thy servants are come to buy food,* signifies that they are to be appropriated to the natural by means of good: *we are all the sons of one man,* signifies that those truths are from one origin: *we are upright,* signifies that thus they are truths in themselves: *thy servants are not spies;* signifies that thus they are not for the sake of gain: *and he said unto them, Nay; but to see the nakedness of the land are ye come,* signifies that it is no concern to them whether they be truths: *and they said, Thy twelve servants, we are brethren,* signifies that all things of faith are thus conjoined together: *the sons of one man,* signifies from one origin: *in the land of Canaan,* signifies in the church: *and, behold, the youngest is with our father at this day,* signifies that there was also conjunction with spiritual good: *and one is not,* signifies that the Divine spiritual, from which [that conjunction proceeds], does not appear: *and Joseph said to them,* signifies perception concerning that subject: *This is what I spoke to you,* signifies that the truth is as I thought: *saying, Ye are spies,* signifies that they are in the truths of the church for the sake of gain: *in this shall ye be proved,* signifies it shall be seen whether it be so: *let Pharaoh live,* signifies what is certain: *if ye go forth hence, unless your youngest brother come hither,* signifies that it must needs be that the truths appertaining to you are of such a character, unless they be conjoined to spiritual good: *send one of you, and let him take your brother,* signifies if only there be any conjunction with that good: *and ye shall be bound,* signifies although in the rest there be [still] separation: *and your words shall be proved, whether the truth be with you,* signifies that then it will so exist: *and if not, let Pharaoh live, but ye are spies,* signifies otherwise it is certain that ye hold truths only for the sake of gain.

5430. *And Joseph remembered the dreams, which he dreamed of them.*—This signifies that the celestial of the spiritual foresaw what would happen concerning the general truths of the church in the natural, as appears (1) from the signification of

remembering, as denoting presence, for the thing, of which there is remembrance, stands present; that remembering is predicated of foresight, see n. 3966; (2) from the representation of Joseph, as denoting the celestial of the spiritual, of which frequent mention is made above; and (3) from the signification of dreams, as denoting foresight, prediction, and the event, see n. 3698, 5091, 5092, 5104, in the present case, therefore, foresight of what would happen to the general truths of the church in the natural, those truths being signified by the sons of Jacob, see n. 5409, 5419: wherefore it is also said, "which he dreamed of them."

5431. *And he said to them.*—This signifies perception thence, as appears from the signification of saying, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509.

5432. *Ye are spies.*—This signifies that [they came] only to seek for gain, as appears from the signification of spies, as here denoting to seek for gain. That this is the meaning of spies in the internal sense, is manifest from the series; for the subject treated of in the internal sense is the truths of the church, that they were to be appropriated to the natural, and that they cannot be appropriated thereto, except by influx from the celestial of the spiritual through a medium. Those truths of the church are the sons of Jacob, or the brethren of Joseph; the celestial of the spiritual is Joseph, and the medium is Benjamin. How this case is, was shewn, n. 5402, namely, that the truths of faith of the church, which are called doctrinals, in the first age, when they are learnt, are apprehended, and committed to the memory, just like other scientifics, and remain as scientifics until the man begins to view them from his own sight, and to see whether they be true, and when he has seen that they are true, is then willing to act according to them. This view and willingness will cause them to be no longer scientifics, but precepts of life, and finally life; for thus they enter into the life to which they are appropriated. Those who have arrived at adult [2] age, and still more those who have arrived at old age, and have not viewed the truths of the church, which are called doctrinals, from their own sight, and seen whether they be true, and have not been willing in the next place to live according to them, do not retain them with themselves except as they do other scientifics, which are only in their natural memory, and thence in their mouth; and when they speak them, they do so not from their interior man, or from the heart, but only from the exterior man, and from the mouth. When a man is in this state, he cannot at all believe that the truths of the church are true, however it may seem to himself that he believes it. The reason why it seems to himself that he believes them to be true is, that he has confidence in others, and has confirmed in him-

self what he has received from others: to confirm the things received from others, whether they be true or false, is very easy, nothing being requisite for the purpose but mere ingenuity.
3 These truths of the church, or those who in such a sort are in the truths of the church, are signified by spies coming to see the nakedness of the land; for they do not believe the doctrinals of their church from any affection of truth, but from the affection of hunting after honors, or of seeking for gain; on which account they scarcely believe anything in themselves, for the most part cherishing denial in their heart, and regarding their doctrinals as a merchant does his merchandize; and they appear to themselves learned and wise, when of themselves they see that truths are not truths, and still can persuade the common people that they are truths. That very many of the dignitaries of the church are of this character, appears manifestly from their state in the other life: for wherever they go in that life, they are in the sphere of their affections and consequent thoughts, which sphere is manifestly perceived by others, whence it is plainly evident what was the quality of their affection of truth, and of their faith. This manifestation is not made in the world, for in the world there is no spiritual perception of such things; and this being the case, they do not make themselves manifest, lest they should be deprived of their
4 gain. That they are spies, may be evident enough from the consideration, that men of this description seek for nothing but faults and blemishes among those who are in truths from good, in order that they may find fault with them, and may condemn them. Such persons, whether they be of the Papists so called, or of the Reformed, or Quakers, or Socinians, or Jews, when once they have confirmed with themselves the doctrinals of their own particular church, are nothing but spies, since they ridicule and condemn the most essential truths, if taught in any other church than their own, not apprehending that truths are truths [independent of the church in which they are taught]. The reason of this is, that they have not an affection of truth for its own sake, still less for the sake of life, but for the sake of gain. Such also, when they read the Word, examine it solely with a view of confirming scientific doctrinals for the sake of gain, and many of them examine the Word, that they may see the nakedness of the land, that is to say, that they may see that the truths of the church are not truths, but only serviceable to persuade others that they are truths, for the sake
5 of gain. Those, however, who are in the affection of truth for the sake of truth and of life, consequently for the sake of the Lord's kingdom, have indeed faith in the doctrinals of the church but still they search the Word for no other end than for the sake of truth, and hence they derive their faith and their conscience. If they are told by any one that they must abide

in the doctrinals of the church in which they were born, they think with themselves that, if they had been born in Judaism, Socinianism, Quakerism, Christian Gentilism, or even out of the church, the same thing would have been told them by those among whom they were born, it being the general cry, "Here is the church; here is the church; here are truths and nowhere else;" and this being the case, they are of opinion that the Word ought to be searched, with devout prayer to the Lord for illustration. Such do not disturb any one within the church, neither do they at any time condemn others, knowing that every one, who is a church, lives from his faith.

5433. *To see the nakedness of the land are ye come.*—This signifies that nothing seemed better to them than for themselves to know that they are not truths, as appears (1) from the signification of coming to see, as denoting desiring to know that it is so, consequently that nothing was better for them than to know; (2) from the signification of nakedness, as denoting to be without truths, thus that they are not truths, of which we shall speak presently; and (3) from the signification of the land, as denoting the church: here, therefore, the nakedness of the land denotes the want of truths in the church. That the earth denotes the church, see n. 566, 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535. The reason why nakedness denotes what is deprived of truths, or is without truths, is, that garments in general signify truths, and every particular garment signifies some particular truth, see n. 2576, 3301, 4545, 4677, 4741, 4742, 4763, 5248, 5319; hence nakedness signifies being without truths, as will also be seen below from passages from the Word. How the case herein is, is evident from what was 2
said above, n. 5432, namely, that those who learn truths, not for the sake of truth and of life, but for the sake of gain, must needs think with themselves that the truths of the church are not truths; the reason is, that the affection of gain is an earthly affection, and the affection of truth a spiritual affection, and the one or the other must have the dominion, since no one can serve two lords: wherefore, where the one affection is, the other is not; thus where the affection of truth is, there the affection of gain is not, and where the affection of gain is, there the affection of truth is not. Hence it is, that if the affection of gain have the dominion, it must needs be that nothing will seem better than that truths should not be truths, and still nothing seem better than that truths be believed to be truths by others; for if the internal man looks downwards to earthly things, and there places his all, it is absolutely impossible for him to look upwards, and there place anything, since earthly things altogether absorb and suffocate; the reason is that the angels of heaven cannot be attendant on man in earthly things, wherefore they retire, and then infernal spirits approach, who

cannot be with man in heavenly things; hence heavenly things are of no account to him, and earthly things are all to him, and when earthly things are all to him, then he believes himself more learned and wise than all others for denying in himself the truths of the church, saying in his heart that they are for the simple. He must, therefore, be either in earthly affection, or in heavenly affection; for he cannot be with the angels of heaven, and at the same time with the infernals, as in this case he would hang between heaven and hell; but when he is in the affection of truth for the sake of truth, that is, for the sake of the Lord's kingdom, (for the Divine truth is there,) thus for the sake of the Lord Himself, he is then among the angels; and he does not then despise gain, so far as it is conducive to the purposes of his life in the world; he does not, however, regard it as an end, but he regards the uses thence derived, which he considers as mediate ends in respect to the ultimate heavenly end; thus he in no degree sets his heart upon gain.

3 That nakedness signifies being without truths, may also be manifest from other passages in the Word, as in the Apocalypse: "Write to the angel of the church of the Laodiceans, Because thou sayest, I am rich, and have become rich, and have no need of anything, when thou knowest not that thou art wretched and miserable, and needy, and blind, and *naked*" (iii. 14, 17), where naked denotes being in want of truth. Again: "I counsel thee to buy of Me gold purified in the fire, [that thou mayest be rich,] and white garments that thou mayest be clothed, and that *the shame of thy nakedness* may not be manifested" (iii. 18). Buying gold denotes procuring and appropriating to themselves good. That thou mayest be rich denotes being in celestial and spiritual good. White garments denote spiritual truths. The shame of nakedness denotes being without goods and truths. That buying denotes procuring for oneself and appropriating, see n. 5374. That gold is celestial and spiritual good, n. 1551, 1552. That garments are truths, n. 1073, 2576, 4545, 4763, 5248, 5319. That white is predicated of truth, because from it is the light of heaven, n. 3301, 3993,

4 4007, 5319. Again: "Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, *that he may not walk naked*" (xvi. 15). He that keepeth his garments denotes one who keepeth truths; that he may not walk naked, denotes lest he should be without truths. In Matthew: "The king shall say to those on the right hand, *I was naked and ye clothed Me;* and to those on the left hand, *I was naked and ye clothed Me not*" (xxv. 34, 36, 41, 43). The naked denote the good who acknowledge that in themselves there is nothing of good and truth,

5 see n. 4958. In Isaiah: "Is not this the fast, to break thy bread to the hungry, and that thou bring into thy house the afflicted outcasts; *when thou seest the naked that thou cover him?*"

(lviii. 6, 7), where the meaning is the same. In Jeremiah: "Jerusalem hath sinned a sin; therefore she is become like a menstruous woman; all who honored her have esteemed her vile, *because they have seen her nakedness*" (Lam. i. 8), where nakedness denotes being without truths. In Ezekiel: "Thou hast come to ornaments of ornaments; thy breasts were made firm, and thy hair grew; yet thou wast *naked* and *stripped*. I spread my wing over thee, and *covered thy nakedness*. Thou hast not remembered the days of thy youth, *when thou wast naked and stripped bare*" (xvi. 7, 8, 22), speaking of Jerusalem, 6
which means the Ancient church, as to its quality when it was established, and what it afterwards became, namely, that at first it was without truths, but that afterwards it was instructed in truths, and finally rejected them. Again: "If there be a just man, who hath done judgment and justice, let him give his bread to the hungry, and *cover the naked with a garment*" (xviii. 5, 7). Covering the naked with a garment denotes instructing in truths those who desire truths. In Hosea: "Lest peradventure *I strip her naked*, and set her as in the day that she was brought forth, and make her as a wilderness, and place her as a land of drought, and slay her by thirst" (ii. 3). Stripping her naked denotes that she may be without truths. In Nahum: "I will shew to the nations *thy nakedness*, and to the kingdoms thy disgrace" (iii. 5). Shewing to the nations nakedness denotes deformity, all deformity arising from the want of truths, and all beauty from truths, see n. 4985, 5199.

5434. *And they said unto him, Nay, my lord, we are upright.* —This signifies that they are truths in themselves, as appears (1) from the signification of saying to him, Nay, my lord, as denoting that they were not seeking for gain, which is signified by Joseph's words, Ye are spies, see n. 5432, and as not denoting that nothing seemed better to them than to know in themselves that they are not truths, which is signified by Joseph's words, "To see the nakedness of the land are ye come," see n. 5433; and (2) from the signification of we are upright, as denoting that they are truths in themselves; for upright signifies truth in the internal sense in this and in many other passages in the Word. The meaning that they are truths in themselves, follows from the series; for with those who have procured to themselves the truths of the church for the sake of gain, truths are not indeed truths to them, as was shewn above, n. 5433; but still they may be truths in themselves, for the truths themselves of the church in general are signified by the sons of Jacob. The reason why those who are upright denote truths in the abstract is, that in the internal sense all things are abstracted from persons. That the idea of persons is turned into the idea of things, see n. 5225, 5287. The reason is, that

thought and consequent speech, in any other case, must needs be withdrawn and lowered from things and the view thereof to such considerations as regard persons; and, moreover, thought and consequent speech cannot otherwise become universal, and comprehend many things together, still less things indefinite and ineffable, as with the angels. Nevertheless what is thus abstracted involves persons, namely, those who are principled therein. Hence it is that those who are upright signify truths.

5435. *And thy servants are come to buy food.*—This signifies that they, namely, those truths, are to be appropriated to the natural by means of good, as appears (1) from the signification of servants, as denoting lower things, and natural things respectively, see n. 2541, 3019, 3020, 5161, 5164, 5305, hence also truths, n. 3409, for truths are subject to good, and things which are subject are in the Word called servants; in the present case, therefore, truths in the natural are called servants in respect to the celestial of the spiritual; (2) from the signification of buying, as denoting being appropriated, see n. 4397, 5374, 5406, 5410; and (3) from the signification of food, as denoting celestial and spiritual good, see n. 5147, also truth adjoined to good, n. 5340, 5342, in the present case, therefore, truth about to be adjoined to the natural by good, thus about to be appropriated. Truth is never appropriated to a man except through good; but when it is appropriated through good, truth becomes good, for it then acts in unity therewith; for they together constitute as it were one body, whereof the soul is good, the truths in that good being as it were the spiritual fibres, which form the body; wherefore also fibres signify the inmost forms proceeding from good, and nerves signify truths, n. 4303, 5189.

5436. *We are all the sons of one man.*—This signifies that those truths are from one origin, as appears from the signification of sons, in the present case the sons of Jacob, as denoting truths in general, as has been often shewn above; that their being the sons of one man denotes that they are from one origin, is manifest without explanation.

5437. *We are upright.*—This signifies that thus they are truths in themselves, as appears from the signification of we are upright, as denoting truths in themselves, see just above, n. 5434.

5438. *Thy servants are not spies.*—This signifies that thus they are not for the sake of gain, as appears from the signification of spies, as denoting those who are in the truths of the church for the sake of gain, see above, n. 5432, in the present case denoting that they are not such.

5439. *And he said unto them, Nay; but to see the nakedness of the land are ye come.*—This signifies that it is no concern to them whether they be truths, as appears from the signification

of coming to see the nakedness of the land, as denoting that nothing seemed better to them than for themselves to know that they are not truths, see n. 5433, in the present case denoting the same, namely, that they are unconcerned whether they be truths.

5440. *And they said, Thy twelve servants, we are brethren.*—This signifies that all things of faith are thus conjoined together, as appears (1) from the signification of twelve, as denoting all, and, when predicated of the sons of Jacob, as in the present case, or of the tribes named from them, and also of the apostles, as denoting all the things of faith in one complex, see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060; and (2) from the signification of brethren, as denoting conjunction through good; for when truths are conjoined through good they put on a sort of brotherhood one among another. If they appear conjoined without good, nevertheless they are not conjoined, since the falsities of evil are always entering in and disjoining them. The reason is, that they have not one origin from which they are derived, and one end to which they are directed. The first and the last must conjoin, before conjunction can be effected; the first must be the good from which they are derived, and the last the good to which they tend: and further, in order that truths may be conjoined, good must reign universally; for it is that which reigns universally which conjoins. That a brother denotes the affection of good, thus good, see n. 2360, 2524, 3303, 3459, 3803, 3815, 4121.

5441. *The sons of one man.*—This signifies from one origin, as appears from what was said above, n. 5436, where similar words occur.

5442. *In the land of Canaan.*—This signifies in the church, as appears from the signification of the land of Canaan, as denoting the Lord's kingdom and the church, see n. 1413, 1437, 1607, 3038, 3481, 3705, 3686, 4447.

5443. *And, behold, the youngest is with our father at this day.*—This signifies that there was also conjunction with spiritual good, as appears (1) from the representation of Benjamin, who is here the youngest, as denoting a conjoining medium, of which we shall speak presently; and (2) from the representation of Jacob, in this case Israel, who is here the father, as denoting spiritual good, see n. 3654, 4598. That Benjamin is the spiritual of the celestial, which is a medium, see n. 4592, 5411, 5413, 5419, namely, a medium between the natural, or the things which are of the natural, and the celestial of the spiritual, which is Joseph: and as Benjamin is a medium, and Israel is spiritual good, therefore the words, "Behold the youngest is with our father at this day," signify conjunction with spiritual good.

5444. *And one is not.*—This signifies that the Divine spiritual, from which [that conjunction proceeds], does not appear, as is manifest (1) from the representation of Joseph, who is here meant by one, as denoting the celestial of the spiritual, or, what is the same, the Divine spiritual, or truth from the Divine, see n. 3969, 4286, 4592, 4723, 4727, 4963, 5249, 5307, 5331, 5332, 5417; and because all conjunction of truth in the natural proceeds from the Divine spiritual, therefore it is said the Divine spiritual from which [that conjunction proceeds]; and (2) from the signification of it is not, as denoting that it does not appear; for it was, but did not appear to them, because the medium, which is Benjamin, was not there.

5445. *And Joseph said to them.*—This signifies perception concerning that subject, namely, the things which his brethren said, as appears from the signification of saying in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509.

5446. *This is what I spoke to you.*—This signifies that the truth is as I thought, as appears from the signification of speaking, as denoting thinking, see n. 2271, 2287, 2619; that it signifies that what he thought was the truth, is evident without explanation.

5447. *Saying, Ye are spies.*—This signifies that they are in the truths of the church for the sake of gain, as appears from the signification of spies, as denoting those who are in the truths of the church only to seek for gain, see n. 5432, 5438.

5448. *In this ye shall be proved.*—This signifies that it will be seen whether it be so, as is manifest without explanation.

5449. *Let Pharaoh live.*—This signifies what is certain, as appears from the consideration, that let Pharaoh live is a form of asseveration, thus it means that a thing is certain. Joseph indeed knew that they were not spies, and that they did not come to see the nakedness of the land; but still he made the assertion, because, in the internal sense, it was certain that the truths of the church, without conjunction by good with the interior man, have no other end than gain, by whomsoever they are possessed; but when they are conjoined by good with the interior man, they then have for their end good and truth itself, thus the church, the Lord's kingdom, and the Lord Himself; and when they have these things for their end, then also a sufficiency of gain is allotted them, according to the Lord's words in Matthew: "Seek ye first the kingdom of God and His justice, and all things shall be added unto you" (vi. 33).

5450. *If ye go forth hence, unless your youngest brother come hither.*—That this signifies that it must needs be that the truths with you are of such a character, unless they be conjoined to spiritual good, cannot so well be explained according to the signification of the expressions themselves; but this is

the sense thence resulting: for the youngest brother here signifies conjunction with spiritual good, see n. 5443.

5451. *Send one of you, and let him take your brother.*—This signifies if there be only some conjunction with that good, as appears (1) from the signification of your brother, namely, the youngest, as denoting conjunction with spiritual good, according to what was said just above, n. 5450; and (2) from the signification of sending one to take him, as denoting if only there be any conjunction, for it is somewhat of doubt which is expressed.

5452. *And ye shall be bound.*—This signifies although in the rest there be still separation, as appears from the signification of being bound, as here denoting being separated; for he who is kept bound is separated, namely, from the spiritual good, which is signified by the father Israel.

5453. *And your words shall be proved, whether the truth be with you.*—This signifies that in such case it will so exist, as appears from the signification of the words being proved, and whether there be truth, as denoting that it is certain that in such case it will so exist, as it was said by them. That which is certain relates to the things which they said, and which are contained in the internal sense; concerning which see above, n. 5434–5444.

5454. *And if not, let Pharaoh live, ye are spies.*—This signifies that otherwise it is certain that ye have truths only for the sake of gain, as appears (1) from the signification of let Pharaoh live, as denoting what is certain, see n. 5449; and (2) from the signification of spies, as denoting that they are in the truths of the church only to seek for gain, see n. 5432, 5438, 5447. It is needless to go into a further explanation of these words and of those which immediately precede, because they have been explained in general, in what goes before; and moreover they contain such things as cannot be distinctly understood; for general principles must previously be in the understanding, and then first the particulars enter in beneath, such as are contained in the verses going before: if general principles have not been first received, particulars can never be admitted; yea, they seem tiresome, for there can be no affection for particulars, unless general principles have first entered with affection.

5455. Verses 17–20. *And he shut them up in custody three days. And Joseph said to them on the third day, This do, and ye shall live; I fear God. If ye are upright, let one of your brethren be bound in the house of your custody; and go ye, carry provision for the famine of your houses. And bring your youngest brother to me, and your words shall be verified, and ye shall not die; and they did so. And he shut them up in custody,* signifies separation from himself: *three days,* signifies to the

full: *and Joseph said to them on the third day,* signifies the perception of the celestial of the spiritual concerning those truths separated from itself, when it was fulfilled: *This do, and ye shall live; I fear God,* signifies that so it shall be if they have life from the Divine: *if ye be upright,* signifies if they be truths in themselves: *let one of your brethren be bound in the house of your custody,* signifies that faith in the will shall be separated: *go ye, carry provision for the famine of your houses,* signifies that in the meantime they have liberty to provide for themselves: *and bring your youngest brother to me,* signifies until a medium be present: *and your words shall be verified,* signifies that it will then be with truths as it was declared: *and ye shall not die,* signifies that thus truths will have life: *and they did so,* signifies the end of this state.

5456. *And he shut them up in custody.*—This signifies separation from himself, as appears from the signification of putting or shutting up in custody, as denoting rejection, thus separation, see n. 5083, 5101.

5457. *Three days.*—This signifies to the full, as appears from the signification of three days, as denoting from the beginning to the end, thus what is full, see n. 2788, 4495; for it is a new state which is here described: that entire state is signified by three days; and the last of it, and thus what is new, by on the third day, as presently follows.

5458. *And Joseph said to them on the third day.*—This signifies the perception of the celestial of the spiritual concerning those truths separated from itself, when it was fulfilled, as appears (1) from the signification of saying, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2619, 3509: (2) from the representation of the sons of Jacob, as denoting the truths of the church in general, according to what has been before shewn, in the present case those truths separated from the celestial of the spiritual, n. 5436: (3) from the representation of Joseph, as denoting the celestial of the spiritual, as has been also shewn above; and (4) from the signification of on the third day, as denoting the last when what is new happens, see n. 5159, 5457, thus when it is fulfilled. Hence it is evident that "Joseph said to them on the third day," signifies the perception of the celestial of the spiritual concerning those truths separated from itself, when it is fulfilled.

5459. *This do, and ye shall live; I fear God.*—This signifies that so it shall be if they have life from the Divine, as appears (1) from the signification of this do, as denoting that so it will be; (2) from the signification of ye shall live, as denoting that they, namely, the truths, which are here signified by the sons of Jacob, will have life; and (3) from the signification of I fear God, as denoting from the Divine: for Joseph repre-

sents the Lord as to truth from the Divine, which is the same thing with the celestial of the spiritual; wherefore by *I*, in the supreme sense, is here signified truth from the Divine, and by *God* the Divine itself which is in the celestial of the spiritual, or the Divine which is in truth. By *fearing*, in the supreme sense, when it is predicated of the Lord, is not signified fear, but love. The fear of God also in the Word throughout signifies love to God; for love to God is according to the subjects in which it dwells: it becomes fear with those who are in external worship without internal, and it becomes holy fear with those who are in spiritual worship; but it becomes a love full of holy reverence with those who are in celestial worship: in the Lord, however, there was not fear, but pure love. Hence it may be manifest that the expression, I fear God, when it is predicated of the Lord, signifies the Divine love, thus the Divine.

5460. *If ye be upright.*—This signifies if they be truths in themselves, as appears from the signification of being upright, as denoting that they are truths in themselves, see above, n. 5434, 5437.

5461. *Let one of your brethren be bound in the house of your custody.*—This signifies that faith in the will shall be separated, as appears (1) from the representation of Simeon, who in this case is the one brother that was bound (verse 24), as denoting faith in the will, see n. 3869–3872, 4497, 4502, 4503; and (2) from the signification of being bound in the house of custody, as denoting being separated, see n. 5083, 5101, 5452, 5456. The case herein is this. When faith in the will, or the will of doing the truth which is of faith, is separated from those who are in the truths of the church, the connection with the Divine in such case is so slight, that it is little more than an acknowledgment. For the influx of the Divine from the Lord with the regenerate man is into good and thence into truth, or, what is the same, into the will and thence into the understanding. So far, therefore, as a man who is in the truths of faith, receives good from the Lord, so far the Lord forms in him a new will in his intellectual part, see n. 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113; and so far the Lord flows in, and causes the affection of doing good, that is, of exercising charity towards the neighbor. From these considerations it may be manifest what is meant by faith in the will, which is represented by Simeon, being separated, before the medium, which was Benjamin, was made present.

5462. *Go ye; carry provision for the famine of your houses.*—This signifies that in the meantime they had liberty to provide for themselves, as appears (1) from the signification of Go ye, after they had been bound, and one had been detained in

their place, as denoting that in the meantime they had liberty; (2) from the signification of provision, as denoting truth, see n. 5276, 5280, 5292; (3) from the signification of famine, as denoting a defect of Knowledges, and desolation, see n. 5360, 5376; and (4) from the signification of your houses, as denoting the habitations where the truths of each one in particular dwelt, thus the natural mind. That a house denotes the natural mind, see n. 4973, 5023; and that the truths which are here represented by the sons of Jacob, are those of the external church, thus in the natural, n. 5401, 5415, 5428. From these significations taken together it may be manifest, that "Carry provision for the famine of your houses," signifies, that in the desolation of truth in which they are, they may provide for themselves and their own.

5463. *And bring your youngest brother to me.*—This signifies until a medium be present, as appears from the representation of Benjamin, as denoting a medium between the celestial of the spiritual and the natural, see n. 5411, 5443.

5464. *And your words shall be verified.*—This signifies that it will then be with truths as it was declared, as may appear without explanation. In what manner they declared concerning themselves, consequently concerning the truths of the church which they represented, see above, n. 5434–5444. The case herein is this. Those who are in the truths of the church merely for the sake of gain, can declare as well as others, how the case is with truths; as for example, that truths are not appropriated to any one, unless they be conjoined with the interior man, yea, that they cannot be conjoined thereto except by good; also that until this is effected truths are without life. These and similar things are sometimes seen by them as clearly as by others, and sometimes to appearance more clearly, but only on those occasions when they are conversing on the subject with others; but when they are conversing with themselves, thus with their interior man, that is, when they are thinking, in this case those who are in the truths of the church merely for the sake of gain, see the contrary; and although they see the contrary, and in heart deny truths, still they can persuade others that the thing is so, yea, that themselves are in truths in the manner here described. The desire of gain, of honor, and of reputation for the sake thereof, seizes upon all the means of persuasion, and upon none with greater avidity than upon such things as in themselves are true, for these have in them a secret power of attracting minds. Every man, whatever his quality or character, if only he be not sunk into gross stupidity, is endowed with such a faculty, namely, the faculty of understanding whether things be true, in order that by the intellectual part he may be reformed and regenerated; but when he has wandered in the paths of

perversity, and has altogether rejected the things which are of the faith of the church, in this case he is indeed in the same faculty of understanding truths, but he is no longer willing to understand them, but he turns away from them as soon as he hears them.

5465. *And ye shall not die.*—This signifies that thus truths will have life, namely, when truths shall be as was declared, as appears from the signification of ye shall not die, as denoting ye shall live, thus that the truths which are represented by them shall have life.

5466. *And they did so.*—This signifies the end of this state, as appears from the signification of doing, or it was done, as denoting the end of a former state, and as involving the beginning of a following one, see n. 4979, 4987, 4999, 5074. It is needless to explain these things more at large, for the reason assigned above, n. 5454: nevertheless it should be known that they contain in them ineffable arcana, which shine forth in the heavens from each single word, although not the smallest portion thereof is apparent to man. The holy [principle] which is sometimes apperceived by a man while he is reading the Word, contains it in many such arcana; for in the holy [principle] with which man is affected, there lie concealed innumerable secret things, which are not made manifest to him.

5467. Verses 21–24. *And they said, a man to his brother, Surely we are guilty concerning our brother, the distress of whose soul we saw when he intreated us, and we did not hear; therefore is this distress come upon us. And Reuben answered them, saying, Said I not unto you, saying, Sin not against the child, and ye hearkened not? and behold also his blood is required. And they knew not that Joseph heard, because there was an interpreter between them. And he turned away from them, and wept; and he returned to them, and spoke to them: and took from them Simeon, and bound him before their eyes. And they said, a man to his brother,* signifies perception concerning the cause: *Surely we are guilty concerning our brother,* signifies that they are in fault because they estranged the internal by the non-reception of good: *the distress of whose soul we saw,* signifies the state of the internal in good when it was estranged: *when he intreated us, and we did not hear,* signifies his continual solicitation without reception: *and Reuben answered them, saying,* signifies perception still from faith in doctrine and in the understanding: *Said I not unto you, saying,* signifies the degree of perception thence derived: *Sin not against the child,* signifies lest they should be disjoined: *and ye hearkened not,* signifies non-reception: *and behold also his blood is required,* signifies the stings of conscience thence derived: *and they knew not that Joseph heard,* signifies that from the natural light, in which

those truths are, it is not believed that all things appear from spiritual light: *because there was an interpreter between them,* signifies that spiritual things are then apprehended quite differently: *and he turned away from them,* signifies somewhat of drawing back: *and wept,* signifies mercy: *and he returned to them, and spoke to them,* signifies influx: *and took Simeon from them,* signifies faith in the will: *and bound him,* signifies separation: *before their eyes,* signifies to apperception.

5468. *And they said, a man to his brother.*—This signifies perception concerning the cause, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509; and (2) from the signification of a man to his brother, as denoting mutually, see n. 4725. The reason why their saying, a man to his brother, here signifies perception concerning the cause, namely, why Joseph spoke hard things, calling them spies, and detaining them in custody three days, is, that in what now follows their mutual discourse treats concerning the cause; wherefore it signifies perception on this subject.

5469. *Surely we are guilty concerning our brother.*—This signifies that they are in fault because they estranged the internal by the non-reception of good, as appears (1) from the signification of being guilty, as denoting being in fault, and in imputation by reason of the rejection of good and truth, see n. 3400: and (2) from the representation of Joseph, who is here the brother concerning whom they were guilty, as denoting the internal which they rejected or estranged, for Joseph and Benjamin represent the internal of the church, and the ten remaining sons of Jacob its external; for Rachel, of whom were born Joseph and Benjamin, is the affection of interior truth, and Leah the affection of exterior truth, see n. 3758, 3782, 3793, 3819. In this chapter Joseph represents the celestial of the spiritual, or truth from the Divine, which is the internal, Benjamin the spiritual of the celestial, which is the medium thence proceeding, and the ten remaining sons of Jacob represent the truths of the external church, thus the truths in the natural, as has been frequently said above. The conjunction of the internal of the church with its external is also treated of, in general and in particular; for every man must be a church in particular, in order that he may be a part of the general church: but in the supreme sense it treats of the manner in which the Lord united the internal with the external in His Human, that He might make it Divine.

5470. *The distress of whose soul we saw.*—This signifies the state of the internal in the meantime when it was estranged, as appears from the signification of distress of soul, as denoting the state in which the internal is when it is estranged from

the external. With this state the case is this. The Lord continually flows into a man with good, and in good with truth; but the man either receives it or he does not. If he receives it it is well with him, but if he does not receive it, it is ill with him. If, when he does not receive it, he feels any anxiety, which is here called distress of soul, there is some hope that he may be reformed; but if he does not feel any anxiety, the hope vanishes. There are with every man two spirits from hell, and two angels from heaven; for since a man is born in sins, he cannot in anywise live, unless on the one part he communicates with hell, and on the other with heaven, all his life being thence derived. When a man is grown up, and begins to rule himself from himself, that is, when he seems to himself to will and to act from his own judgment, and to think and conclude concerning the things of faith from his own understanding, if he then betakes himself to evils, the two spirits from hell approach, and the two angels from heaven remove themselves a little; but if he betakes himself to good, the two angels from heaven approach, and the two spirits from hell are removed. When, therefore, a man betakes himself to evils, as 2
is the case with most in youth, if he feels any anxiety when he reflects upon what he has done amiss, it is a sign that he will still receive influx through the angels from heaven, and it is also a sign that he will afterwards suffer himself to be reformed; but if he feels no anxiety when he reflects upon what he has done amiss, it is a sign that he is no longer willing to receive influx through the angels from heaven, and also a sign that he will not afterwards suffer himself to be reformed. In the present passage, therefore, where the truths of the external church are treated of, which are represented by the ten sons of Jacob, mention is made of the distress of soul in which Joseph was, when he was estranged from his brethren, and also afterwards that Reuben admonished them, which signifies that when that state preceded, reformation afterwards took place, or the conjunction of the internal with the external, which conjunction is treated of in what follows; for with those who are in anxiety at such times, there is an internal acknowledgment of evil, which, when it is recalled by the Lord, becomes confession, and finally repentance.

5471. *When he intreated us, and we did not hear.*—This signifies his continual solicitation without reception, as appears from the signification of intreating, as denoting solicitation; for intreaty against estrangement, when the subject treated of is the influx of good from the Divine, denotes solicitation to be received; for the good, which flows in from the Lord, is continually urgent and as it were solicitous, but it is with the view that it may be received by man; hence intreaty to prevent estrangement signifies continual solicitation: it follows

thence, that not hearing signifies not being received. The sense of the letter treats of more than one, as of the ten sons of Jacob, and of Joseph; but the internal sense treats of these in one subject. The truths of the external church or [the truths] in the natural, which are represented by the ten sons of Jacob, are the truths which are in the external man, and the celestial of the spiritual, which is represented by Joseph, is truth from the Divine in the internal man. The case is the same in other parts of the historicals of the Word; for things are what are signified by persons, and those things themselves have reference to one subject.

5472. *And Reuben answered them, saying.*—This signifies perception still from faith in doctrine and in the understanding, as appears (1) from the signification of answering or saying to his brethren, as denoting perception; that saying denotes perception, see n. 5468; and (2) from the representation of Reuben, as denoting faith in doctrine and in the understanding, or the truth of doctrine whereby the good of life may be attained to, see n. 3861, 3866. As the subject here treated of is the solicitation of good, or of the Divine in good, that it may be received, mention is made of faith, and how it teaches concerning the reception of good; for when a man recedes from good, and then feels any anxiety, such feeling does not proceed from any innate dictate, but from the faith which he had imbibed from infancy, and which on such occasion dictates, and causes anxiety: this is the reason why Reuben, who represents that faith, here speaks. It is called faith in doctrine and in the understanding, to distinguish it from faith in life and in the will, which faith is represented by Simeon.

5473. *Said I not unto you, saying.*—This signifies a degree of perception thence derived, as appears from the signification of saying, in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509; and as mention is made twice of saying, and also just above, it is the degree of perception which is signified.

5474. *Sin not against the child.*—This signifies lest they should be disjoined, namely, the external from the internal, as appears (1) from the signification of sinning, as denoting disjunction, see n. 5229, for every sin disjoins; and (2) from the representation of Joseph, who is here the child, as denoting the internal, as above, n. 5469.

5475. *And ye hearkened not.*—This signifies non-reception, as appears from the signification of hearing or hearkening, as denoting obeying, see n. 2542, 3869, 4652–4660, 5017; and since it denotes obeying, it also denotes receiving, as above, n. 5471, for he who obeys what faith dictates, the same receives: in the present case it denotes non-reception, because it is said, ye did not hearken.

5476. *And behold also his blood is required.*—This signifies the stings of conscience thence derived, as appears from the signification of blood, as denoting violence offered to good or to charity, see n. 374, 1005. When this violence, or this blood, is required, it causes internal anxiety, which is called the stings of conscience, but this happens only with those who are in anxiety when they have sinned, see n. 5470.

5477. *And they knew not that Joseph heard.*—This signifies that from the natural light, in which those truths are, it is not believed that all things appear from spiritual light, as is manifest (1) from the representation of the sons of Jacob, who knew not, as denoting the truths of the external church, thus [the truths] in the natural, of which we have frequently spoken above; hence it is that it signifies, that from the natural light, in which those truths are, it is not believed; and (2) from the representation of Joseph, as denoting the celestial of the spiritual, which is in spiritual light: that from this light the truths in the natural appear, is signified by Joseph's hearing, for hearing signifies both obeying and apperceiving, n. 5017; thus that truths in the natural appeared from spiritual light, but not contrariwise. With natural and spiritual light the case is 2
this. Natural light is from the sun of the world, and spiritual light from the sun of heaven, which is the Lord. All the truths of faith, which a man imbibes from infancy, are apprehended by such objects and consequent ideas, as are from the light of the world, thus they are all, in general and particular, apprehended naturally. For all the ideas of a man's thought, so long as he lives in the world, are founded on such things as are in the world; wherefore if, these should be taken away from him, his thought would totally perish. The man who is not regenerated, is altogether ignorant that there is any spiritual light, yea even that in heaven there is a light which has nothing in common with the light of the world, still less does he know, that it is that light which illustrates the ideas and objects which are from the light of the world, and gives man the ability to think, to conclude, and to reflect. The reason why this spiritual light does this is, that that light is the very wisdom which proceeds from the Lord, and which is presented as light before the sight of the angels in heaven. From this light appear all the things in general and particular which are beneath, or which are from the natural light with man, but not contrariwise, unless the man be regenerate, in which case those things which are of heaven, that is, which are of good and truth, by virtue of illustration from spiritual light appear in the natural, as in a representative mirror. Hence it is evident that the Lord, who is the Light itself, sees all the things in general and particular which are in the thought and will of man, yea, which are in universal nature, and that

3 nothing whatever is concealed from Him. From these considerations, then, it may be manifest how it happens that from the natural light in which those truths are, it is not believed that all things appear from spiritual light, which is signified by their not knowing that Joseph heard. That Joseph knew his brethren, and they did not know him (verse 8 above), involves the same, for it signifies that those truths of the church appeared to the celestial of the spiritual by virtue of its light, and that truth from the Divine did not appear in the natural light not yet illuminated by heavenly light, see n. 5427, 5428.

5478. *Because there was an interpreter between them.*—This signifies that spiritual things are then apprehended quite differently, as appears from the signification of an interpreter being between them, as denoting that spiritual things are apprehended differently; for an interpreter translates the language of one person into that of another, thus he explains the meaning of one to the apprehension of another; hence, an interpreter between them, signifies that spiritual things are then apprehended quite differently, namely, by those who are in the truths of the church not yet conjoined through good to the internal man. That the truths of the church are apprehended quite otherwise by those who are in good, that is, by those with whom those truths are conjoined to good, than by those who are not in good, appears indeed like a paradox, but still it is true; for truths are apprehended spiritually by those who are in good, because they are in spiritual light, whereas truths are apprehended naturally by those who are not in good, because they are in natural light; hence truths, with those who are in good, have truths continually conjoined to them, but with those who are not in good, they have many fallacies, and also falsities, conjoined to them. The reason of this is, that truths with those who are in good, extend themselves into heaven, whereas truths, with those who are not in good, do not extend themselves into heaven. Hence truths, with those who are in good, are full, but with those who are not in good, they are almost empty. This fulness and this emptiness do not appear before a man, so long as he lives in the world, but before the angels. If a man knew how much of what is heavenly there is in truths conjoined to good, he would think very differently concerning faith.

5479. *And he turned away from before them.*—This signifies somewhat of drawing back, as appears from the signification of being turned away from before them, when it is predicated of the influx of good from the Divine or from the Lord, as denoting somewhat of drawing back; for the Lord never turns Himself from any one, but He moderates the influx of good according to the state of the man or angel; it is this moderating which is meant by drawing back.

5480. *And wept.*—This signifies mercy, as appears from the signification of weeping, when it is predicated of the Lord, Who is here represented by Joseph, as denoting being merciful. That weeping is [an effect] of grief and love, is well known, consequently it is [an effect] of mercy, for mercy is love grieving; on this account the Divine love is called mercy, because the human race of themselves are in hell; and when a man apperceives this in himself, he implores mercy. As weeping is also mercy, in the internal sense, therefore occasionally in the Word weeping is predicated of Jehovah or the Lord, as in Isaiah: "*With weeping I will weep over* Jasher; the vine of Sibmah, *I will water thee with my tear,* O Cheshbon and Elealeh" (xvi. 9); and in Jeremiah: "I know, saith Jehovah, the indignation of Moab, that he is not upright; therefore *will I wail* over Moab, and *I will shout* for all Moab: above the *weeping* of Jasher *I will weep* for thee, O vine of Sibmah" (xlviii. 30–32). Moab denotes those who are in natural good, and suffer themselves to be led astray, and when they are led astray they adulterate goods, n. 2468. Wailing, shouting, and weeping over him, denote being merciful and grieving. So also in Luke: "When Jesus came near, He beheld the city, and *wept over it*" (xix. 41). Jerusalem, over which Jesus wept, or which He pitied, and over which He grieved, was not only the city of Jerusalem, but the church, the last day whereof, when there would no longer be any charity nor consequently any faith, is meant in the internal sense; hence He wept from pity and grief. That Jerusalem denotes the church, see n. 2117, 3654.

5481. *And he returned to them, and spoke to them.*—This signifies influx, as appears from the signification of returning to them, and speaking to them, after he had turned himself away from them, as denoting influx. For the celestial of the spiritual, or truth from the Divine, which is represented by Joseph, flows in into the truths which are in the natural. In the sense of the letter, this is expressed by returning to them, and speaking to them. That speaking also denotes flowing in, see n. 2951.

5482. *And he took Simeon from them.*—This signifies faith in the will, as appears from the representation of Simeon, as denoting faith in the will, see n. 3869–3872, 4497, 4502, 4503. The reason why faith in the will was separated from them is, that the medium, which is represented by Benjamin, was not yet present. For truth from the Divine, which is represented by Joseph, flows in through a medium into the good of faith, and through this into the truth thereof, or what is the same, into the willing of truth, and through this into the understanding of truth, or what is still the same, into charity towards the neighbor, and through this into faith. There is no other way of influx with the man who is regenerate, or with

the angels. The case herein is comparatively like the influx of the sun into earthly subjects. While he is producing and renewing them from seed, he flows in with heat, as is the case in spring and summer, and at the same time with light, and thus he produces them; by light alone he produces nothing at all, as is manifest from those subjects in the winter. Spiritual heat is the good of love, and spiritual light is the truth of faith. Spiritual heat also in the subjects of the animal kingdom produces vital heat, and spiritual light produces the life thence derived.

5483. *And bound him.*—This signifies separation, as appears from the signification of binding, as denoting separation, see n. 5083, 5101, 5452, 5456.

5484. *Before their eyes.*—This signifies to appereception, as appears from the signification of the eyes, as denoting the understanding and appereception, see n. 2701, 4083, 4403–4421, 4523–4534.

5485. Verses 25–28. *And Joseph commanded, and they filled their vessels with corn, and to restore their silver, of each into his sack, and to give them provision for the way; and so he did to them. And they lifted their provision on their asses, and went thence. And one opened his sack to give his ass provender in the inn, and he saw his silver, and lo! it was in the mouth of his wallet. And he said to his brethren, My silver is restored, and also, behold, it is in my wallet; and their heart failed, and they trembled, a man to his brother, saying, What is this that God hath done to us? And Joseph commanded,* signifies influx from the celestial of the spiritual: *and they filled their vessels with corn,* signifies that the scientifics were gifted with good from truth: *and to restore their silver,* signifies without any of their own power: *of each into his sack,* signifies wherever there was a receptacle in the natural: *and to give them food for the way,* signifies and that support was given to the truths which they had: *and so he did to them,* signifies the effect: *and they lifted their provision on their asses,* signifies that truths were gathered into scientifics: *and went thence,* signifies life thence derived: *and one opened his sack,* signifies observation: *to give his ass provender in the inn,* signifies when they reflected on the scientifics in the exterior natural: *and he saw his silver,* signifies the appercception that it was without any of their Own power: *and it was in the mouth of his wallet,* signifies that they were given, and were stored up in the entrance of the exterior natural: *and he said to his brethren,* signifies general perception: *My silver is restored,* signifies that there was no aid from them: *and also, behold, it is in my wallet,* signifies that it was in the exterior natural: *and their heart failed,* signifies fear: *and they trembled, a man to his brother,* signifies general terror: *saying, What is this that God hath done to us?* signifies because of so much providence.

5486. *And Joseph commanded.*—This signifies influx from the celestial of the spiritual, as appears (1) from the signification of commanding, when it is predicated of the celestial of the spiritual, or of the internal in respect to the external, as denoting influx; the internal commands in no other way than by influx, and by arrangement in such case to use; and (2) from the representation of Joseph, as denoting the celestial of the spiritual, of which we have frequently treated above.

5487. *And they filled their vessels with corn.*—This signifies that the scientifics were gifted with good from truth, as appears (1) from the signification of filling, because it was freely, as denoting being gifted; (2) from the signification of vessels, as denoting scientifics, see n. 3068, 3079; and (3) from the signification of corn, as denoting good from truth, or the good of truth, see n. 5295.

5488. *To restore their silver.*—This signifies without any of their own power, as appears from the signification of buying with silver, as denoting procuring for one's self from one's own; here, therefore, restoring their silver is giving freely, or without any of their own power; as also in Isaiah: "Every one that thirsteth, go ye to the waters; and *he that hath no silver*, go ye, *buy*, and eat; and go ye, *buy without silver*, and without price, wine and milk" (lv. 1).

5489. *Of each into his sack.*—This signifies wherever there was a receptacle in the natural, as appears from the signification of a sack, as denoting a receptacle, of which we shall speak presently: it is said in the natural, because the subject treated of is the truths and scientifics which are in the natural. In this passage a sack specifically signifies the scientific, because as a sack is a receptacle of corn, so the scientific is the receptacle of good, in the present case of the good which is from truth, as above, n. 5487. That the scientific is the receptacle of good, is known only to few, because few reflect upon such things; it may however be known from the following considerations. The scientifics which enter into the memory, are always introduced by some affection; those which are not introduced by some affection, do not remain there, but pass away. The reason is, that in affection there is life, but not in scientifics except by means of affection. Hence it is evident, that scientifics have always such things conjoined to them as are of affection, or what is the same, which are of some love, consequently some good; for everything which is of love is called good, whether it be good, or be supposed to be so. Scientifics therefore form as it were a marriage with those goods; hence, when that good is excited, the scientific also with which it was conjoined is instantly excited; so also, on the other hand, when a scientific is recalled, the good which was conjoined to it likewise comes forth; this every one may

2 experience within himself, if he be so disposed. Hence then it is, that with the unregenerate, who have rejected the good of charity, the scientifics, which are the truths of the church, have adjoined to them such things as are of the love of self and of the world, thus evils, which, from the delight which is in them, they call goods, and also by sinister interpretations make goods: these scientifics come forth in apparent elegance, when those loves universally reign, and according to the degree in which they reign. But with the regenerate, the scientifics, which are the truths of the church, have such things adjoined to them as are of love towards the neighbor, and of love to God, thus genuine goods. These goods are stored up by the Lord in the truths of the church with all who are regenerated; wherefore, when the Lord with such persons insinuates a zeal for good, those truths come forth in their order; and when He insinuates a zeal for truth, that good is present, and kindles it. From these considerations it may be evident that scientifics and truths are the receptacles of good.

5490. *And to give them provision for the way.*—This signifies and that support was given to the truths which they had, as appears (1) from the signification of giving provision, as denoting support; and (2) from the signification of a way, as denoting truth, see n. 627, 2333, but in the present case for the way denotes so long as they were in that state, for being in the way signifies a state of truth conjoined to good, n. 3123. Provision also signifies support from truth and good, in David: "He caused it to rain down manna upon them for food, and He gave them the corn of the heavens: man (*vir*) did eat the bread of the strong; He sent them *provision* to satiety" (Psalm lxxviii. 24, 25).

5491. *And so he did to them.*—This signifies effect, as appears without explanation.

5492. *And they lifted their provision upon their asses.*—This signifies that truths were gathered into scientifics, as appears (1) from the signification of provision, as denoting truth, see n. 5276, 5280, 5292, 5402; and (2) from the signification of an ass, as denoting a scientific, see n. 2781. Hence it follows, that they lifted their provision upon their asses, signifies that truths were gathered into scientifics. That this is the signification of the above words, will appear strange to him who keeps his mind in the historical sense of the letter, and especially if he does not believe that there is any other internal sense than what proximately shines forth from the letter; for he says within himself, How can lifting provision upon their asses signify that truths were gathered into scientifics? But let him know, that the sense of the letter of the Word passes into such a spiritual sense, when it passes from man to the angels or into heaven, yea into a sense still more strange, when it passes into

the inmost heaven, where all the things in general and particular of the Word pass into the affections of love and charity, to which sense the internal sense serves for a plane. That the [2] historicals of the Word pass into another sense, when they are elevated into heaven, may be manifest to him who concludes from reason, and who knows anything respecting what is natural and what is spiritual. Such a one can see that lifting provision upon their asses is a purely natural act, and that there is nothing at all spiritual therein; and he can also see that the angels who are in heaven, or those who are in the spiritual world, cannot apprehend those words otherwise than spiritually, and that they are spiritually apprehended, when the correspondences are understood instead of them, namely, the truth of the church in the place of provision, and the scientifics which are in the natural, in the place of asses. That asses in the Word signify things of service, thus scientifics, since these are things of service in respect to things spiritual, and also to things rational, see n. 2781. Hence also it is evident what is the quality of angelic thought and speech in respect to human thought and speech, namely, that the former is spiritual, but the latter natural; and that the former falls into the latter when it descends, and the latter is changed into the former when it ascends: unless this were the case, it would be impossible for any communication to subsist between men and angels, or between the world and heaven.

5493. *And they went thence.*—This signifies life thence derived, as appears from the signification of going, as denoting living, see n. 3335, 3690, 4882. The case is the same with going, which in the spiritual sense denotes living, as with what was spoken of just above, n. 5492.

5494. *And one opened his sack.*—This signifies observation, as appears from the signification of a sack, as denoting a receptacle in the natural, see above, n. 5489, and below, n. 5497; that it was gifted with good from truth, see n. 5487. That opening it denotes observing, is manifest from the series; for the words which follow, "to give his ass provender in the inn," signify when they reflected on the scientifics in the exterior natural.

5495. *To give his ass provender in the inn.*—This signifies when they reflected upon the scientifics in the exterior natural, as appears (1) from the signification of giving his ass provender, as denoting reflecting upon scientifics; for provender is the food with which asses are fed, consisting of straw and chaff, and hence it denotes all reflection on scientifics, for reflection principally feeds them; that an ass denotes scientifics, see just above, n. 5492: and (2) from the signification of an inn, as denoting the exterior natural. That an inn denotes the exterior natural, cannot indeed be confirmed from parallel passages in

the Word elsewhere, but still it may be confirmed from the consideration that scientifics are as it were in their inn when they are in the exterior natural. That the natural is twofold, exterior and interior, see n. 5118. When scientifics are in the exterior natural, they communicate immediately with the external senses of the body, and there repose themselves upon them, and are as it were at rest. Hence it is that this natural is an inn or place of rest or night-abode for scientifics.

5496. *And he saw his silver.*—This signifies [the apperception] that it was without any of their Own power, as appears (1) from the signification of seeing, as denoting understanding and apperceiving, see n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400, and (2) from the signification of the silver being brought back, as denoting that it is without any of their own power, see n. 5488.

5497. *And it was in the mouth of his wallet.*—This signifies that they were given, and were stored up in the entrance of the exterior natural, as appears from the signification of the mouth of a wallet, as denoting the entrance of the exterior natural: that they were stored up there, is involved; and that they were given, follows from what goes before, that it was without any of their own power. As the wallet was the front part of the sack, therefore it signifies the front part of the receptacle, thus the exterior natural, for this is also in front. That a sack denotes a receptacle, see n. 5489, 5494. In order that it may be known what is meant by the exterior natural, and the interior natural, it may be expedient to add a few words more on the subject. A boy, who is as yet but a stripling, cannot think from any deeper ground than the exterior natural, for he forms his ideas from sensuals. But when he comes to maturer age, and forms conclusions from sensuals to causes, he then begins to think from the interior natural, for he then from sensuals forms some truths, which rise above the sensuals, but still remain within the things which are in nature. But when he becomes a youth, as he then advances, if he cultivates his rational, he thus, from the things which are in the interior natural, forms reasons, which are truths yet more sublime, and as it were extracted from those which are in the interior natural. The ideas of thought derived from these are called in the learned world intellectual and immaterial ideas; whereas the ideas derived from the scientifics of each natural, so far as they are derived from the world by means of the senses, are called material ideas. Thus a man climbs in understanding from the world towards heaven; nevertheless he does not by the understanding enter into heaven, unless he receives good from the Lord, which is continually present and flowing in; and if he receives good, he is also gifted with truths, for in good all truths

make their abode; and as he is gifted with truths, he is thus gifted with understanding, by virtue whereof he is in heaven.

5498. *And he said to his brethren.*—This signifies general perception, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perception, of which frequent mention has been made above; and (2) from the signification of to his brethren, as denoting what is general; for what is said to all becomes general.

5499. *My silver is restored.*—This signifies that there was no aid from them, as appears from the signification of restoring the silver, as denoting that it was without any of their own power, or what is the same, that there was no aid from them, see above, n. 5488, 5496.

5500. *And also, behold, it is in my wallet.*—This signifies that it was in the exterior natural, as appears from the signification of a wallet, as denoting the exterior natural, see just above, n. 5497.

5501. *And their heart failed.*—This signifies fear, as appears from the signification of the heart's failing, as denoting fear: the reason why the failing of the heart denotes fear is, that in fear the heart palpitates.

5502. *And they trembled, a man to his brother.*—This signifies general terror, as appears (1) from the signification of trembling, as denoting terror; and (2) from the signification of a man to his brother, as denoting what is general, see just above, n. 5498. The reason why fear is here twice expressed, namely, by the heart's failing, and by trembling, is that one expression relates to the will, and the other to the understanding. For it is usual in the Word, especially in the prophets, to mention one thing twice, only changing the expression. He who does not know the mystery involved in this circumstance, may suppose that it is a needless repetition. Nevertheless this is not the case, but one expression relates to good, and the other to truth; and since good is of the will, and truth of the understanding, one has relation to the will, and the other to the understanding. The reason is, that in the Word everything is holy, and its holiness is derived from the heavenly marriage, which is that of good and truth. Hence it is that heaven is in the Word, consequently the Lord, Who is the all in all of heaven; so that the Lord is the Word. The two names of the Lord, namely, Jesus Christ, involve the same, the name Jesus implying the Divine good, and the name Christ the Divine truth, see n. 3004, 3005, 3008, 3009. Hence also it is evident, that the Lord is in all things of the Word, so much so that He is the Word itself. That in all things of the Word there is the marriage of good and truth, or the heavenly marriage, see n. 683, 793, 801, 2516, 2712, 5138. Hence also it may be evidently concluded, that a man, if he hopes for

heaven, must not only be in the truth of faith, but also in the good of charity, and that otherwise there is no heaven in him.

5503. [*Saying,*] *What is this that God hath done to us?*—This signifies because of so much providence, as appears from the signification of God's doing, as denoting providence. For everything which God does cannot be expressed any otherwise than by the term providence. The reason of this is, that in everything which God or the Lord does, there is what is eternal, and what is infinite, these being involved in the term providence; because of so much providence is signified, because of their amazement.

5504. Verses 29–34. *And they came to Jacob their father, to the land of Canaan; and they told him all things that befell them, saying, The man, the lord of the land, spoke hard things to us, and took us as spies of the land. And we said to him, We are upright; we are not spies. We are twelve brethren, the sons of our father; one is not, and the youngest is at this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Herein shall I know that ye are upright; make one of your brethren to remain with me, and take for the famine of your houses, and go. And bring your youngest brother to me, and I shall know that ye are not spies, that ye are upright: I will give you your brother, and ye shall wander through the land trading. And they came,* signifies the successiveness of reformation: *to Jacob their father,* signifies the good of natural truth: *to the land of Canaan,* signifies which is of the church: *and they told him all things that befell them,* signifies reflection from the good of that truth upon those things which had been hitherto provided: *saying,* signifies perception: *The man, the lord of the land, spoke,* signifies the celestial of the spiritual reigning in the natural: *hard things to us,* signifies non-conjunction therewith on account of non-correspondence: *and took us as spies of the land,* signifies that he observed that the truths of the church had been [used] to seek for gain: *and we said to him, We are upright; we are not spies,* signifies a denial that they were in the truths of the church for the sake of gain: *we are twelve brethren,* signifies all truths in one complex; *the sons of our father,* signifies from one origin: *one is not,* signifies that the Divine spiritual from which [is conjunction] does not appear: *and the youngest is at this day with our father,* signifies that from him there is adjunction to spiritual good: *and the man, the lord of the land, said unto us,* signifies apperception concerning the celestial of the spiritual reigning in the natural: *Herein shall I know that ye are upright,* signifies that he is willing, if they are in truths not for the sake of gain: *make one of your brethren to remain with me,* signifies that faith in the will should be separated from them: *and take ye for the famine of your houses,* signifies that in the meanwhile they should provide for themselves in that desolation: *and go,*

signifies that thus they may live: *and bring your youngest brother to me*, signifies that if there were a medium, there would be conjunction: *and I shall know that ye are not spies*, signifies that in such case truths would no longer be for the sake of gain: *that ye are upright*, signifies that thus there would be correspondence: *I will give you your brother*, signifies that thus truths would become goods: *and ye shall wander through the land trading*, signifies that thus truths from good will be made fruitful, and will all yield use and gain.

5505. *And they came.*—This signifies the successiveness of reformation, as appears from the signification of coming, namely, to Jacob their father, as here denoting the successiveness of reformation, for Jacob their father represents the good of truth in the natural, and to come to this is to be so far reformed; for the subject treated in the internal sense is the manner in which the truths of the church, represented by the sons of Jacob, are implanted in the natural, and afterwards conjoined to the celestial of the spiritual, or what is the same, how truths in the external man are conjoined to truths from the Divine in the internal. From these considerations it is manifest, that by their coming is here signified the successiveness of reformation.

5506. *To Jacob their father.* — This signifies the good of natural truth, as appears (1) from the representation of Jacob, as denoting the good of natural truth, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538, also (2) from the signification of a father, as denoting good, n. 3703; to come to this good, is to be so far reformed. By this good, when the medium, which is Benjamin, was added, conjunction was afterwards effected with the internal, which is Joseph.

5507. *To the land of Canaan.*—This signifies which is of the church, as appears from the signification of the land of Canaan, as denoting the church, see n. 3705, 4447. The good of truth, which is represented by Jacob, is the good of the external church, but that which is represented by Israel, is respectively of the internal church.

5508. *And they told him all things that befell them.*—This signifies reflection from the good of that truth upon those things which had been hitherto provided, as appears (1) from the signification of telling, as denoting thinking and reflecting, see n. 2862, for what is told any one, is thought of from reflection; and (2) from the signification of all things that befell them, as denoting which were of providence, or which were provided, whereof we shall speak presently. That reflection was from the good of truth, because they told Jacob their father, who represents the good of truth, n. 5506. The reason why reflection is not from the truths which are represented by the sons of Jacob, as the sense of the letter involves, is, that all

reflection and consequent thought, appertaining to a lower or exterior, comes from a higher or interior, although it appears to be from the lower or exterior; and as the good of truth, which Jacob represents, is interior, therefore it signifies reflec-
2 tion from the good of truth. The reason why the things which befell them are the things which were of providence, or which were provided, is, that everything which befalls, or happens, in other words, what is called fortuitous, and is ascribed to chance or fortune, is of providence. The Divine providence operates thus invisibly and incomprehensibly, in order that a man may freely ascribe it either to providence, or to chance; for if providence acted visibly and comprehensibly, there would be danger lest a man from what is visible and comprehensible should believe that it is of providence, and afterwards should fall into a contrary belief; thus truth and falsity would be joined together in the interior man, and the truth would be profaned, which brings with it eternal damnation; therefore, such a man is rather kept in unbelief, than admitted to a state
3 of faith from which he should afterwards recede. This is what is meant in Isaiah, where it is said, "Say unto this people, Hearing, hear ye, but do not understand; and seeing, see ye, and do not know: make the heart of this people fat, and make their ears heavy, and close up their eyes; lest they should see with their eyes, and hear with their ears, and their heart should understand, and *they should be converted and be healed*" (vi. 9, 10; John xii. 40). Hence also it is, that no miracles are now wrought; for miracles, like all visible and comprehensible things, would compel a man to believe, and whatever is compulsory, takes away freedom, whereas all man's reformation and regeneration is effected in his freedom. What is not implanted in freedom, is not permanent: it is implanted in freedom when a man is in the affection of good and truth, see n. 1937, 1947, 2744,
4 2870–2893, 3145, 3146, 3158, 4031. The reason why such grand miracles were wrought among the posterity of Jacob, was that they might be compelled to observe the statutes in their external form, this being sufficient for those who were only in the representatives of the church, and in externals separate from internals; wherefore, as to the interiors, they could not be reformed; for they altogether rejected interior things, and in consequence thereof could not profane truths, see n. 3147, 3398, 3399, 3480, 4680: persons of such a character could be compelled without danger of the profanation of what is holy.
5 That a man at this day ought to believe what he does not see, is evident also from the Lord's words to Thomas, in John: "Thomas, because thou hast seen Me, thou hast believed; blessed are those who do not see, and yet believe" (xx. 29). That contingencies, or, in other words, the things ascribed to chance or fortune, are of the Divine Providence, is indeed

acknowledged by the church, but still it is not believed. For who does not say, when he escapes any great danger, to appearance accidentally, that he was preserved by God, and also gives God thanks? likewise when a man is exalted to honors, and becomes rich, he calls it a blessing from God. Thus the man of the church acknowledges that contingencies are of Providence, but still he does not believe it. But on this subject, by the Divine mercy of the Lord, more will be said elsewhere.

5509. *Saying.*—This signifies perception, as appears from the signification of saying in the historicals of the Word, as denoting perceiving, of which frequent mention has been made above.

5510. *The man, the lord of the land, spoke.*—This signifies the celestial of the spiritual reigning in the natural, as appears (1) from the representation of Joseph, who in this case is the man, the lord of the land, as denoting the celestial of the spiritual; a man (*vir*) is predicated of the spiritual, and a lord of the celestial, for a man in the internal sense is truth, and a lord is good, and truth from the Divine is what is called the spiritual, and good from the Divine is what is called the celestial; and (2) from the signification of the land, in this case the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301. That the celestial of the spiritual, which is represented by Joseph, reigned in each natural, is contained in the preceding chapter in the internal sense; to the intent that this might be represented, Joseph was set over the land of Egypt. There are two things in the natural, 2
namely, scientifics and the truths of the church. In what manner scientifics are arranged into order in the natural by the celestial of the spiritual, or by truth from the Divine, has been already treated of; we are now treating of the truths of the church, which are represented by the ten sons of Jacob. Scientifics must be arranged into order in the natural, before the arrangement of the truths of the church can be effected, because the latter are to be apprehended by means of the former; for nothing can enter a man's understanding without ideas acquired from such scientifics as he has procured to himself from infancy. Man is altogether ignorant that every truth of the church, which is called a truth of faith, is founded upon his scientifics, and that he apprehends it, and keeps it in the memory, and calls it forth from the memory, by ideas supplied by the scientifics which he has acquired. In the other world the 3
quality of those ideas is wont to be shewn to the life to those who desire it, for such things are presented manifestly to the sight in the light of heaven; and then also it appears with what degrees of shade, or with what rays of light, the truth with them had been beset, which had been of the doctrine of

the church. With some it appears among falsities, with some among things ludicrous, also among scandals, with some among the fallacies of the senses, with some among apparent truths, and so forth. If a man had been in good, that is, if he had lived the life of charity, then from that good, as from a flame which is from heaven, the truths are illuminated, and the fallacies of the senses, in which they are, are beautifully irradiated; and when innocence is insinuated by the Lord, those fallacies appear like truths.

5511. *Hard things to us.*—This signifies non-conjunction therewith on account of non-correspondence, as appears from the signification of speaking hard things, when it is predicated of what is internal in respect to what is external separate from it, as denoting non-conjunction on account of non-correspondence, see above, n. 5422, 5423. For if there is no correspondence of the external with the internal, in this case, whatever is internal, and whatever comes from what is internal, appears hard to what is external, because there is no conjunction. As for example, if it be said by the internal, or by him who is in the internal, that a man thinks nothing from himself, but either from heaven, that is, through heaven from the Lord, or from hell,—if he thinks what is good, that it is through heaven from the Lord, if what is evil, that it is from hell, this appears altogether hard to him who wishes to think from himself, and who believes that in such case he would be nothing; whereas it is most true, and all in heaven are in the
2 perception that it is so. In like manner, if it be said by the internal, or by those who are in the internal, that the joy in which the angels are arises from love to the Lord and charity towards the neighbor, namely, when they are in the use of administering the things which are of love and charity, and that herein they experience such joy and happiness as is altogether ineffable,—this will be hard to those who are only in the joy arising from the love of self and of the world, and in none from the love of their neighbor except for the sake of self; whereas heaven and heavenly joy then commence in a man, when self-seeking expires in the uses which he performs.
3 To take also another example. If it be said by the internal, that the soul of man is nothing but the internal man, and that the internal man after death appears just like a man in the world, with a similar face and body, and a similar sensitive and thinking faculty. Those who have entertained the opinion that the soul is merely a thinking somewhat, and thus as it were ethereal, thus without a form, and that it is to re-assume the body, will think such account of the soul strange and contradictory to truth; and it will seem hard to those who believe that the body is the only man, to be told that the soul is the real man, and that the body, which is entombed, is of no service

in the other life. Yet this I know is the truth; for, by the Divine mercy of the Lord, I have been with the deceased, not merely with a few, but with many; not once, but often; and have conversed with them on the subject. So also in numberless other cases.

5512. *And took us as spies of the land.*—This signifies that he observed that the truths of the church had been [used] to seek for gain, as appears (1) from the representation of the sons of Jacob, who in this case are us, as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5458; and (2) from the signification of spies, or of those who spy the land, as denoting those who are in truths only that they may seek for gain, see n. 5432.

5513. *And we said to him, We are upright, we are not spies.*—This signifies a denial that they were in the truths [of the church] for the sake of gain, as appears (1) from the signification of saying to him, as denoting a reply, in this case a denial; (2) from the signification of we are upright, as denoting that they were in truths which in themselves are truths, see n. 5434, 5437, 5460; and (3) from the signification of spies, as denoting those who are in the truths of the church for the sake of gain, in the present case that they were in them not for the sake of gain.

5514. *We are twelve brethren.*—This signifies all truths in one complex, as appears from the signification of twelve, as denoting all, and when predicated of the sons of Jacob, as in the present case, or of the twelve tribes named from them, and also of the twelve apostles, as denoting all the things of faith in one complex, see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060.

5515. *The sons of our father.*—This signifies from one origin, as appears (1) from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; and (2) from the signification of a father, as denoting good, see n. 2803, 3703, 3704. Hence the sons of a father signify truths from good, thus from one origin; all truths also are from one good.

5516. *One is not.*—This signifies that the Divine spiritual from which [comes conjunction] does not appear, as is evident from what was said above, n. 5444, where the same words occur.

5517. *And the youngest is at this day with our father.*—This signifies that from him there is adjunction to spiritual good, as appears also from what was explained above, n. 5443, where the same words occur. The reason why it is said, from him, is, that the medium, which is represented by Benjamin, proceeds from the celestial of the spiritual, which is Joseph.

5518. *And the man, the lord of the land, said unto us.*—This signifies apperception concerning the celestial of the spiritual

reigning in the natural, as appears (1) from the signification of saying in the historicals of the Word, as denoting apperceiving, of which frequent mention has been made above; and (2) from the signification of the man, the lord of the land, as denoting the celestial of the spiritual reigning in the natural, see above, n. 5510.

5519. *Herein shall I know that ye are upright.*—This signifies that he is willing, if they are in truths not for the sake of gain, as appears (1) from the signification of knowing, as here denoting being willing, for this follows from the series; and (2) from the signification of that ye are upright, thus that they are not spies, as denoting that they are in truths not for the sake of gain, see n. 5432, 5512.

5520. *Make one of your brethren to remain with me.*—This signifies that faith in the will should be separated [from them], as appears (1) from the representation of Simeon, who is here the one brother, as denoting faith in the will, see n. 5482; and (2) from the signification of making to remain with me, as denoting being separated: how this is, was shewn above.

5521. *And take ye for the famine of your houses.*—This signifies that in the meanwhile they should provide for themselves in that desolation, as appears from what was said above, n. 5462, where similar words occur. The reason why it signifies in that desolation is, that a famine signifies desolation.

5522. *And go.*—This signifies that thus they may live, as appears from the signification of going, as denoting living, see n. 3335, 3690, 4882, 5493.

5523. *And bring your youngest brother to me.*—This signifies that if there were a medium there would be conjunction, as appears (1) from the representation of Benjamin, who is here the youngest brother, as denoting a medium, see n. 5411, 5413, 5443; and (2) from the signification of bring him to me, as denoting that hence is conjunction; for by the medium is effected a conjunction of the internal, which is represented by Joseph, with the externals which are represented by the sons of Jacob, as was shewn above, n. 5411, 5413, 5427, 5428.

5524. *And I shall know that ye are not spies.*—This signifies that in such case truths would no longer be for the sake of gain, as appears from the signification of spies, as denoting those who are in the truths of the church for the sake of gain, in the present case that they would no longer be so, if there were conjunction by a medium.

5525. *That ye are upright.*—This signifies that thus there would be correspondence, as appears from the signification of ye are upright, as denoting that they are in truths, for what is upright is true, see n. 5434, 5437: and as when there is correspondence they are in truths not for the sake of gain, therefore this also is signified by "ye are upright."

5526. *I will give you your brother.*—This signifies that thus truths would become goods, as may appear (1) from the representation of Simeon, who is here the brother whom he would give them, as denoting faith in the will, see n. 5482; and (2) from the representation of the ten sons of Jacob, who in this case are those to whom he would be given, as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5428, 5512. The reason why the words, I will give you your brother, signify that thus truths will become goods, is, that when there is faith in the will, truths become goods; for the truth of faith which is of doctrine, as soon as it enters the will, becomes the truth of life, and is made truth in act, and is then called good, and becomes also spiritual good; from this good the Lord forms in man the new will. The reason why the will causes truth to become good is, that the will considered in itself is nothing but the love; for whatever a man loves, this he wills, and whatever he does not love, he does not will; and as everything which is of the love, or from the love, is perceived by man as good, because it delights him, hence everything which is of the will, or from the will, is good.

5527. *And ye shall wander through the land trading.*—This signifies that thus truths from good will be made fruitful, and will all yield use and gain, as appears from the signification of trading, as denoting procuring to oneself the Knowledges of good and truth, thus the truths of the church, and communicating them, see n. 4453; those who possess such things are called traders, n. 2967: therefore wandering through the land trading is searching diligently for such things wherever they are; hence it follows, that wandering through the land trading also signifies fructifying truths from good; for when conjunction is effected by the medium, which is Benjamin, namely, the conjunction of the external man represented by the ten sons of Jacob, with the internal man, which is Joseph, which conjunction is here treated of, or what is the same, when man is regenerated, then truths are continually fructified from good; for he who is in good, is in the faculty of viewing the truths which flow from general [truths], and this in a continual series; and more especially in the other life, where worldly and corporeal things do not becloud the view. That this faculty is in good, has been granted me to know by abundant experience. I have seen spirits who, during their life in the world, did not excel in perspicuity, but still lived the life of charity, elevated into the angelic societies, and then they were in similar intelligence and wisdom with the angels there, yea, they knew no other than that such intelligence and wisdom were in them; for by virtue of the good in which they were, they were in the faculty of receiving all influx from the angelic societies in which they were: there is in good such a faculty, and hence

such fructification. But the truths which are fructified by good, with those [who are in good], do not remain truths, but are committed by them to life, and in such case become uses: wherefore wandering through the land trading, also signifies that they all yield use and gain.

5528. Verses 35–38. *And it came to pass, they emptied their sacks, and lo! every one's bundle of his silver was in his sack; and they saw the bundles of their silver, they and their father, and they were afraid. And Jacob their father said unto them, Me ye have bereaved; Joseph is not, and Simeon is not, and ye take Benjamin; upon me will all these things be. And Reuben said unto his father, saying, Make my two sons to die, if I bring him not to thee; give him into my hand, and I will bring him back to thee. And he said, My son shall not go down with you, because his brother is dead, and he is left, he alone, and hurt may befall him in the way in which ye go, and ye will make my grey hair to go down in sorrow to the grave. And it came to pass, they emptied their sacks,* signifies use from the truths in the natural: *and lo! every one's bundle of his silver,* signifies the orderly arrangements of truths given freely: *in his sack,* signifies in each one's receptacle: *and they saw the bundles of their silver,* signifies the apperception that it was so: *they and their father,* signifies from truths and the good of truth in the natural: *and they were afraid,* signifies a holy [principle]. *And Jacob their father said unto them,* signifies perception communicated to them from the good of truth: *Me ye have bereaved,* signifies that thus the church no longer existed: *Joseph is not,* signifies that there is no internal: *and Simeon is not,* signifies that there also is no faith in the will: *and ye take Benjamin,* signifies if the medium be also taken away: *upon me will all these things be,* signifies that thus what is of the church will be destroyed: *and Reuben said unto his father,* signifies the things which are of faith in the understanding apperceived by the good of truth: *saying, Make my two sons to die,* signifies that each [principle] of faith would not live: *if I bring him not to thee,* signifies unless a medium be adjoined: *give him into my hand,* signifies as much as was in his power: *and I will bring him back to thee,* signifies that he shall be restored: *and he said, My son shall not go down with you,* signifies that he will not let himself down towards lower things: *because his brother is dead,* signifies since the internal is not present: *and he is left alone,* signifies that he is now in the place of the internal: *and hurt may befall him in the way wherein ye go,* signifies that with truths alone in the natural, separated from the internal, he would perish: *and ye will make my grey hair to go down,* signifies that thus will be the last of the church: *in sorrow to the grave,* signifies without the hope of resuscitation.

5529. *And it came to pass, they emptied their sacks.*—This signifies use from truths in the natural, as appears (1) from the signification of emptying, namely, the provision which they brought from Egypt, as denoting performing use from truths, for provision signifies truth, see n. 5276, 5280, 5292, 5402: and (2) from the signification of sacks, as denoting receptacles in the natural, see n. 5489, 5494, thus the natural. Concerning receptacles in the natural, see below, n. 5531.

5530. *And lo! every one's bundle of his silver.*—This signifies the orderly arrangements of truth given freely, as appears (1) from the signification of a bundle, or fascicle, as denoting orderly arrangement, of which we shall speak presently; and (2) from the signification of silver, as denoting truth, see n. 1551, 2954; every one's having it in his sack, signifies that it was given freely. The reason why a bundle or fascicle denotes orderly arrangement is, that the truths which a man has are disposed and arranged into series. Those which are most in agreement with his loves, are in the midst; those which are not so much in agreement, are at the sides, and lastly those which are not at all in agreement, are rejected to the remotest circumferences. The things which are contrary to his loves are out of that series. Those things therefore which are in the midst, are said to be of consanguinity, for love makes consanguinity, and the things which are more remote are said to be of affinity. At the ultimate boundaries affinities cease. Into such series are arranged all things in man, and are signified by fascicles and bundles. Hence it is very manifest how the case is with those [2] who are in the loves of self and of the world, and how with those who are in love to God and towards the neighbor. With those who are in the loves of self and of the world, such things as favor those loves are in the midst, and such as do but little favor them, are in the circumferences, and the things which are contrary, as those which are of love to God and love towards the neighbor, are cast outside. In such a state are the infernals: hence also there sometimes appears a lucidity around them, but within this lucidity, where they themselves are, all is dusky, monstrous, and horrible: but with the angels there is a flaming radiance in the midst proceeding from the good of celestial and spiritual love, and hence a lucidity or brightness round about them. Those who appear so, are likenesses of the Lord; for the Lord Himself, when He shewed His Divine to Peter, James, and John, "shone in countenance as the sun, and His garments became as the light" (Matt. xvii. 2). The angels, who are likenesses, appear in flaming radiance and thence in white, as is evident from the angel who descended from heaven, and rolled away the stone from the door of the sepulchre: "His appearance was like lightning, and his garment white as snow" (Matt. xxviii. 3).

5531. *In his sack.*—This signifies in each one's receptacle, as appears from the signification of a sack, as denoting a receptacle, see n. 5489, 5494, 5529. What is here meant by a receptacle, we will briefly explain. The natural of man is distinguished into receptacles. In each receptacle there is some general principle, in which are arranged things less general, or particulars, and in these, singulars. Every such general principle, with its particulars and singulars, has its receptacle, within which it can put itself in action, or vary its forms and change its states. Those receptacles, with the man who is regenerated, are as many in number as the general truths which he has, and each receptacle corresponds to some society in heaven. Such is the arrangement which has place with the man who is in the good of love and thence in the truth of faith. From these considerations it may in some measure be manifest what is meant by the receptacle of each, when it is predicated of the general truths in the natural, which are represented by the ten sons of Jacob.

5532. *And they saw the bundles of their silver.*—This signifies the apperception that it was so, namely, that the orderly arrangements of truth were given freely, as appears from what was explained just above, n. 5530.

5533. *They and their father.*—This signifies from truths and the good of truth in the natural, as appears (1) from the representation of the sons of Jacob, who are here meant by *they*, as denoting truths in the natural, see n. 5403, 5419, 5427, 5458, 5512; and (2) from the representation of Jacob, who is here *their father*, as denoting the truth of good also in the natural, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538. What is meant by apperception from truths and from the good of truth in the natural, can indeed be explained, but it will not be understood, except very obscurely; nevertheless it is clearly understood by spirits, such subjects being to them comparatively easy. Hence also it may in some measure appear, what is the difference of a man's intelligence while he is in the world and its lumen, and when he is in heaven and its light.

5534. *And they were afraid.*—This signifies a holy [principle], as appears from the signification of fearing, when such things happen as are of the Divine Providence, as in the present case that truths were given freely, which are signified by the bundle of every one's silver being in his sack: the holy [principle], which then flows in, induces also somewhat of fear with holy reverence.

5535. *And Jacob their father said to them.*—This signifies perception [communicated] to them from the good of truth, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perception, of which frequent

mention has been made before; and (2) from the representation of Jacob, as denoting the good of truth, see just above, n. 5533.

5536. *Me ye have bereaved.*—This signifies that thus the church no longer existed, as appears (1) from the representation of Jacob, who says this of himself, as denoting the good of truth, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538; and as he denotes the good of truth, he also denotes the church, for good is the essential of the church; wherefore whether we speak of the good of truth, or of the church, it is the same; for every man who is in the good of truth is also in the church: that Jacob denotes the church, may be seen, n. 4286, 4520; hence also his sons represent the truths of the church, n. 5403, 5419, 5427, 5458, 5512; and (2) from the signification of bereaving, as denoting depriving the church of its truths and goods, as in this case, of those things which are represented by Joseph, Benjamin, and Simeon, of which we shall speak presently. The reason why bereaving denotes depriving the 2
church of its truths is, that the church is compared to a marriage,—its good to the husband, and its truth to the wife, and the truths born from that marriage to sons, and the goods to daughters, and so forth; when, therefore, mention is made of being made childless or being bereaved of children, it signifies that the church is deprived of its truths, and thence becomes no church. In this sense the expression is used in other parts of the Word, as in Ezekiel: "I will send upon you famine and an evil wild beast, and *I wil make thee childless*" (v. 17) Again: "When I shall cause the evil wild beast to pass through the land, and it shall *bereave it*, that it become a desolation, so that there is none that passeth through because of the wild beast" (xiv. 15). In Leviticus: "I will send among you the wild beast of the field, *which shall bereave you*, and shall cut off your beast, and diminish you, that your ways shall be wasted" (xxvi. 22). In these passages, famine denotes the want of the 3
Knowledges of good and truth, and consequent desolation; the evil wild beast denotes falsities from evils; the land denotes the church; sending famine and the evil wild beast, and bereaving the land, denotes destroying the church by falsities from evils, thus depriving it totally of truths. In Jeremiah: "I will winnow them with a fan in the gates of the land; *I will bereave*, I will destroy my people" (xv. 7); where also bereaving denotes depriving of truths. Again: "Give their sons to the famine, and cause them to flow down by the hand of the sword, *that their wives may become childless and widows*" (xviii. 21). Their wives becoming childless and widows denotes their being without truths and good. In Hosea: "As for 4
Ephraim, their glory shall fly away like a bird, from the birth, and from the belly, and from the conception; because if they

bring up their sons, then *I will cause them to be bereaved* by a man" (ix. 11, 12); where the meaning is the same. In Ezekiel: "I will cause to walk over you a man, my people, who shall possess thee for an inheritance, and thou shalt be to them an inheritance, *and thou shalt no more bereave them.* Thus saith the Lord Jehovih, Because they say to you, Thou consumest man, and *thou hast bereaved thy people*" (xxxvi. 12); where also bereaving denotes depriving of truths. In Isaiah: "Now hear this, thou delicate one, that sittest securely, thou sayest in thy heart, I am, and there is none besides like me; I shall not sit a widow, *neither shall I know bereavement;* but these two things shall come upon thee in a moment in one day, *bereavement* and widowhood" (xlvii. 8, 9); speaking of the daughter of Babylon and Chaldea, that is, of those who are in a holy external and a profane internal, and because of a holy external call themselves the church; bereavement and widowhood denote the privation of truth and good. Again: "Lift up thine eyes round about, and see; they are all gathered together, they come to thee: *the sons of thy bereavings* shall yet say in thine ears, The place is too strait for me; give place to me that I may dwell: but thou shalt say in thy heart, Who hath begotten me these when yet I was *bereaved* and solitary, an exile and removed far off? who then hath brought up these? I have been left alone; where have these been?" (xlix. 18, 20, 21); speaking of Zion or the celestial church, and of its fructification after vastation. The sons of bereavings denote the truths restored, and immensely increased, of which she had been deprived in vastation.

5537. *Joseph is not.*—This signifies that there is no internal, as appears from the representation of Joseph, as denoting the celestial of the spiritual, consequently the internal of the church, see n. 5469, 5471.

5538. *And Simeon is not.*—This signifies that there also is no faith in the will, as appears from the representation of Simeon, as denoting faith in the will, see n. 3869–3872, 4497, 4502, 4503, 5482.

5539. *And ye take Benjamin.*—This signifies if the medium be also taken away, as appears from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443.

5540. *Upon me will all these things be.*—This signifies that thus what is of the church will be destroyed, as appears from the representation of Jacob, who says this of himself, as denoting the church, see n. 5536. In the church, when there is neither the internal which is represented by Joseph, nor faith in the will which is represented by Simeon, if the conjoining medium which is represented by Benjamin be taken away, everything of the church is destroyed: this is what is signified by upon me will all these things be.

5541. *And Reuben said to his father.*—This signifies the

things which are of faith in the understanding apperceived by the good of truth, as appears (1) from the signification of saying in the historicals of the Word, as denoting apperceiving, of which frequent mention has been made before; (2) from the representation of Reuben, as denoting faith in doctrine and in the understanding, see n. 3861, 3866, 5472, consequently the things which are of that faith; and (3) from the representation of Jacob, who is here the father to whom Reuben spoke, as denoting the good of truth, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538, 5533. Hence it is evident that "Reuben said to his father" signifies the things which are of faith in the understanding apperceived by the good of truth. The reason why Reuben here speaks is, that the church is treated of, in which faith in doctrine and in the understanding is apparently the prime agent, and also teaches, in the present case, what must be done to prevent the destruction of the things of the church.

5542. *Saying, Make my two sons to die.*—This signifies that each [principle] of faith would not live, as appears from the signification of the two sons of Reuben, as denoting each [principle] of faith; for Reuben represents faith in doctrine and in the understanding, and his sons the two doctrines of the church, namely, the doctrine of truth and the doctrine of good, or the doctrine of faith and the doctrine of charity. That neither of these [principles] of faith or of the church would live, unless the medium, which is represented by Benjamin, be conjoined, is signified by the words, "Make my two sons to die, if I bring not Benjamin unto thee;" by these words Reuben proves that the church will be at an end unless there be a medium. If there were not this internal sense in these words, Reuben would never have said to his father, that he should make his two sons to die, unless he brought back Benjamin; for thus he would have proposed to extirpate a family, which would have been a crime, because contrary to Divine law; but the internal sense teaches why it was so said.

5543. *If I bring him not to thee.*—This signifies unless a medium be conjoined, as appears (1) from the representation of Benjamin, who is here meant by him whom he would bring, as denoting a medium, see n. 5411, 5413, 5443, 5539: and (2) from the signification of bringing, as denoting being conjoined.

5544. *Give him into my hand.*—This signifies as much as was in his power, as appears from the signification of the hand, as denoting power, see n. 878, 3387, 4931–4937, 5327, 5328; giving him into his hand denotes, in a proper sense, trusting him to him; but as faith in the understanding, which is represented by Reuben, has but little power to be trusted in, for the truth of faith derives its power from the good of

charity (n. 3563), therefore give him into my hand, signifies as much as was in his power.

5545. *And I will bring him back to thee.*—This signifies that he shall be restored, as is manifest without explanation.

5546. *And he said, My son shall not go down with you.*—This signifies that he will not let himself down towards lower things, as appears from the signification of going down, as being predicated of going towards lower things, see n. 5406, in the present case to the scientific truths in the exterior natural, n. 5492, 5495, 5497, 5500, which are represented by the sons of Jacob.

5547. *Because his brother is dead.*—This signifies since the internal is not present, as appears (1) from the representation of Joseph, who is here the brother, as denoting the celestial of the spiritual, or truth from the Divine, consequently the internal of the church, see n. 5469; and (2) from the signification of being dead, as here denoting not being present; for he was among the living, but he was not present.

5548. *And he is left alone.*—This signifies that he is now in the place of the internal, as may appear from the consideration, that as the internal, which is Joseph, was not present, and he alone was from the same mother with Joseph, therefore he now was also like him. Joseph and Benjamin both represent the internal, and the ten other sons of Jacob the external, n. 5469.

5549. *And hurt may befall him in the way wherein ye go.*—This signifies that with truths alone in the natural separate from the internal, it would perish, as appears from what was explained above, n. 5413, where similar words occur.

5550. *And ye will make my grey hair to go down.*—This signifies that thus will be the last of the church, as appears from the signification of grey hair, when the church is treated of, as denoting its last. The last is also signified by grey hair in Isaiah: "Hearken unto me, O house of Jacob, and all the remains of the house of Israel, carried from the womb (*uterus*), brought forth from the womb (*vulva*): *even to old age* I am the same; and *even to grey hair* I will carry" (xlvi. 3, 4). The house of Jacob denotes the external church, the house of Israel the internal church; from the womb (*uterus*) and the womb (*vulva*) denotes from its beginning; to old age and to grey hair denotes to its last. And in David: "They that are planted in the house of Jehovah shall flourish in the courts of our God; they shall yet have produce *in grey hair*" (Psalm xcii. 14, 15). In grey hair denotes in the last.

5551. *In sorrow to the grave.*—This signifies without the hope of resuscitation, as appears (1) from the signification of sorrow in this passage, as denoting without hope, for when there is no longer any hope, then there is sorrow; and (2) from the signification of the grave, as denoting resurrection and

regeneration, see n. 2916, 2917, 3256, 4621, thus resuscitation, namely, of the church; for if in the church there is neither an internal, which is Joseph, nor a medium, which is Benjamin, nor faith in the will, or charity, which is Simeon, there is no longer any hope of its resuscitation. It appears indeed strange, that a grave should denote resuscitation; but this is in consequence of the idea which a man has of a grave, not separating a grave from death, or even from the dead body which is in the grave. But the angels in heaven cannot have such an idea of a grave, but one altogether different from what a man has, namely, an idea of resurrection or of resuscitation; for a man, when his dead body is committed to the grave, is resuscitated into the other life; wherefore the angels' idea of the grave is not an idea of death, but of life, and consequently of resuscitation.

A CONTINUATION CONCERNING THE CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF THE SKIN, THE HAIRS, AND THE BONES THEREWITH.

5552. *The case with correspondence is this. Those things in a man which have the greatest life, correspond to those societies in the heavens which have the greatest life, and therefore the greatest happiness; such are those to which man's external and internal sensories correspond, and the things which are of the understanding and the will. But the things in a man which have less life correspond to such societies in heaven as are in less life; such are those to which correspond the cuticles, which encompass the whole body; also the cartilages and the bones, which support and sustain everything in the body; and also the hairs, which spring from the cuticles. What the societies are and their quality, to which the former and the latter correspond, we will now proceed to shew.*

5553. *The societies to which the cuticles correspond are in the entrance to heaven; and to them is given a perception of the quality of the spirits who crowd to the first entrance, whom they either reject or admit: so that they may be called the entrances or thresholds of heaven.*

5554. *There are very many societies which constitute the external integuments of the body, with a difference from the face to the soles of the feet, for there is a difference in every part. I have often conversed with them. In regard to spiritual life they were such, that they suffered themselves to be persuaded by others that a thing is so, and when they had heard it confirmed*

from the sense of the letter of the Word, they fully believed it, and continued firm in their opinion, and according thereto lived a harmless life: but it is not so easy for others who are not of a similar disposition to hold intercourse with them; for they tenaciously cleave to the opinions they have received, and do not suffer themselves to be turned from them by any reasons. There are very many such spirits from this Earth, since our world is in externals, and also reacts against internals, as the skin does.

5555. *Those who in the life of the body had known nothing but the general things of faith, as that the neighbor is to be loved, and from that general principle had done good equally to the evil and to the well disposed, without discrimination, saying that every one is their neighbor:—such persons, during their life in the world, suffered themselves to be much seduced by the deceitful, the hypocritical, and the pretending: it is the same with them in the other life, where they disregard what is said to them, for they are sensual, and do not enter into reasons. These constitute the exterior skin, which is less sensitive. I have conversed with those who constitute the skin of the skull. But these spirits are as different from each other as that skin is from itself in different places, as in different parts of the skull, towards the occiput, the sinciput, the temples, on the face, the thorax, the abdomen, the loins, the feet, the arms, the hands, the fingers.*

5556. *It has also been given me to know those who constitute the scaly skin, which is less sensitive than all the other coverings, for it is beset with scales, which somewhat resemble a fine cartilage. The societies which constitute it are such as reason upon every subject, whether it be so or not, and go no further. When I was conversing with them, it was given me to perceive, that they had not the least apprehension of what is true or not true, and the more they reason the less they apprehend: nevertheless they seem to themselves to be wiser than others, for they make wisdom to consist in the faculty of reasoning: they do not at all know that the distinguishing characteristic of wisdom is to perceive without reasoning that a thing is so or not so. There are many of them who have become of this description in the world, in consequence of their confounding good and truth by means of philosophical subtleties, and thence they have less common sense than others.*

5557. *There are also spirits through whom others speak, and who scarce understand what they say: this they have confessed, but still they talk a great deal. Those become of this description who in the life of the body have been mere blabbers, without thinking at all of what they have said, and have loved to speak on all subjects. I have been told that they are in companies, and that some companies of them have reference to*

the membranes which cover the viscera of the body, and some to the cuticles which are but slightly sensitive; for they are only passive powers, and do nothing from themselves, but from others.

5558. *There are spirits who, when they are desirous of knowing anything, say that it is so, repeating this one after another in the society; and they then observe whether what they say flows freely without any spiritual resistance; for in case the thing be not so, they most commonly perceive an interior resistance: if they notice no resistance, they take it for granted that the thing is so, and are content with this method of coming to that conclusion. Such are those who constitute the cutaneous glands. Of these, however, there are two kinds, one which affirms a thing, because, as we said, it appears to flow freely, from which they conjecture, that, as there is no resistance, the thing is agreeable to the heavenly form, consequently to truth, and that thus it is affirmed; the other kind, which affirms boldly that a thing is so, although they do not know it.*

5559. *The conformation of the contextures in the cuticles has been shewn me representatively. In the case of those with whom those extreme parts correspond to the interiors, or with whom things material in the extreme parts were obedient to things spiritual, the conformation was a beautiful contexture, consisting of spires wonderfully entwined together, after the manner of fine lace, which it is impossible to describe; they were of a sky-blue color. Afterwards were represented forms still more continuous, more subtle, and more neatly fashioned: such is the appearance of the cuticles of a regenerate man. But in the case of those who have been deceitful, the extreme cutaneous parts appear like a mass of worms glued together; and in the case of those who have been magical, they appear like filthy intestines.*

5560. *The societies of spirits, to whom the cartilages and bones correspond, are very numerous; but they are such as have in them but little spiritual life, as there is very little life in the bones compared with what is in the soft substances which they encompass; for example, as there is in the skull and the bones of the head compared with what is in each of the brains, in the medulla oblongata, and in the sensitive substances therein; and also as there is in the vertebræ and ribs, compared with what is in the heart and lungs; and so forth.*

5561. *It has been shewn me how little spiritual life there is in those who have reference to the bones; other spirits speak by means of them, and they themselves scarcely know what they say, but still they persist in speaking, and place all their delight in it. Into such a state those are reduced who had led an evil life, and yet had some remains of good stored up in them; these remains constitute that small portion of spiritual life, after the vastations of several ages. What remains are, see* n. 468, 530, 560, 561,

660, 1050, 1738, 1906, 2284, 5135, 5342, 5344. *We said that they had but little spiritual life; by spiritual life we mean that life which the angels in heaven enjoy: into this life a man is introduced in the world by the things which are of faith and charity; the very affection of good, which is of charity, and the affection of truth, which is of faith, is spiritual life. The life of a man without it is natural, worldly, corporeal, and terrestrial life, which is not spiritual life, if that which is spiritual be not in it, but is merely such life as animals in general enjoy.*

5562. *Those who emerge out of vastations, and administer to the same uses as the bones, have not any determinate thought, but only a sort of general thought which is almost indeterminate. They are like those who are called absent-minded, being as it were not in the body. They are sluggish, dull, stupid, and are slow in every thing; nevertheless they are occasionally in a state of comparative ease, because cares do not affect them, but are diffused into their general obscure state.*

5563. *In the skull are sometimes felt pains, now in one part, now in another, and there are noticed as it were nuclei there, which are separated from the rest of the bones, and which thus cause pain. It has been given me to know by experience, that such things derive their existence from falsities which are from lusts; and what is wonderful, the genera and species of falsities have their own definite places in the skull, as has also been made known to me by much experience. In the case of those who are reformed, such nuclei, which are hardenings, are broken and reduced to softness, and this by various means, in general by instruction in good and truth, by severe influxes of truths, which is effected with interior pain, also by actual rendings asunder, which is effected with exterior pain. For falsities from lusts are of such a nature that they grow hard, because they are contrary to truths, and truths since they are determined according to the form of heaven, flow as it were spontaneously, freely, gently, and softly; whereas falsities, in consequence of a contrary tendency, have opposite determinations, whereby the flowing stream, which is of the form of heaven, is checked, and hence come the hardenings. It is on this account that those who have lived in deadly hatred, in the revenges of such hatred, and in the falsities thence derived, have their skulls perfectly hardened, and some have skulls like ebony, through which the rays of light, which are truths, cannot penetrate, but are altogether bent back.*

5564. *There are spirits short in stature, who, when they speak, roar like thunder, a single one sometimes like a host; it is innate in them to speak in this manner: they are not from this Earth, but from another, concerning which, by the Divine mercy of the Lord, we shall speak elsewhere, when we come to treat of the inhabitants of various Earths. I was told that they have reference to the ensiform cartilage, which is before the chamber*

of the breast, and serves as a support for the ribs in front, and also for the various muscles necessary for the formation of sound.

5565. *There are also spirits who have reference to bones still harder, as to the teeth; but concerning these it has not been granted me to know much, only that those who have scarce any spiritual life remaining, when they are exhibited to view in the light of heaven, do not appear with any face, but only as with teeth instead of a face. For the face represents a man's interiors, thus his spiritual and celestial* [*principles*], *that is, the things of faith and charity. Those, therefore, who in the life of the body have not procured to themselves some such life, appear in the above manner.*

5566. *A certain spirit came to me, having the appearance of a black cloud, around which were wandering stars; (when wandering stars appear in the other life, they signify falsities, but fixed stars truths;) I apperceived that he was a spirit who was desirous to approach me, and when he came near, he excited fear, as certain spirits have the power to do, especially robbers: from which circumstance I might conclude that he was a robber. When he was near me, he was desirous, and made every attempt, to infest me by magic artifices, but in vain; he stretched out his hand that he might exercise imaginary power, but this also had not the least effect. It was afterwards shewn me what sort of face he had, and that it was not a face, but somewhat exceedingly black instead thereof; and there appeared in it a mouth gaping dreadfully and ferociously, like a maw wherein was a row of teeth; in a word, it was like a savage dog with open jaws, so that it might be called jaws, and not a face.*

5567. *A certain spirit applied himself to my left side, and on this occasion I knew not whence and of what quality he was, for he acted obscurely: he was desirous also to penetrate more interiorly into me, but he was cast out. He induced a general sphere of ideas of thought, such as cannot be described, and such also as I never remember to have apperceived before: he was bound by no principles, but in general was against all whom he was able by his dexterity and ingenuity to refute and find fault with, although he did not know what truth was. I wondered that such ingenuity could be given him, by which he was enabled dexterously to refute others, and yet from no Knowledge of truth in himself. He afterwards went away, but presently returned with an earthern jug in his hand, and was desirous to give me something out of it to drink: it contained such a liquor as from phantasy took away the understanding from those who drank it. This was represented because he had deprived of the understanding of truth and good those who had adhered to him in the world; still they adhered to him. In the light of heaven he also did not appear with a face, but only with teeth, because he could make a mock of others, and*

still he himself knew nothing of truth. It was told me who he was, and that while he lived in the world, he had been among the celebrated, and it had been known to some that he was such as has been described.

5568. *There have occasionally been with me such as gnashed with the teeth, who were from the hells containing those who have not only led an evil life, but have also confirmed themselves against the Divine, and have referred all things to nature; in speaking they gnash with the teeth, which is grating to the ear.*

5569. *As there is a correspondence of the bones and cuticles, so also is there a correspondence of the hairs, for the hairs grow from roots in the cuticles. Whatever is a subject of correspondence with the Grand Man, appertains to spirits and angels; for every spirit and angel as an image has reference to the Grand Man: the angels therefore have their hair becomingly and neatly arranged. Hair represents their natural life and its correspondence with their spiritual life. That hair signifies those things which are of the natural life, see* n. 3301; *and that polling the hair signifies accommodating natural things, so as to render them becoming and thus beautiful, see* n. 5247.

5570. *There are many people, especially of the female sex, whose whole attention has been given to adorning their persons, and who have not thought deeply on any subject, and scarcely at all respecting eternal life. This is pardonable in the female sex until they come to that mature age, when the ardor ceases which usually precedes marriage: but if, later in life, and when they are capable of understanding better, they persevere in such attention to the person, they then contract a nature which remains after death. Such females in the other life appear with long hair spread over the face, which they frequently comb, considering it to constitute their elegance; for combing the hair signifies accommodating natural things so that they may appear handsome, see* n. 5247; *hence others know their quality; for spirits can know from the hair, its color, length, and the manner in which it is parted or otherwise arranged, what had been the quality of the natural life in the world.*

5571. *Some persons have believed that nature is everything, and have confirmed themselves in this belief, and also have thence lived in a careless security, not acknowledging any life after death, thus neither a hell nor a heaven. Such persons, since they are merely natural, when they are seen in the light of heaven, appear not to have any face, but in the place of it somewhat bearded, hairy, and untrimmed; for, as was said above, the face represents spiritual and celestial things existing interiorly with man, while hairiness represents natural things.*

5572. *There are very many at this day in the Christian world, who ascribe all things to nature, and scarcely anything to the Divine; but there are more persons of this character in one nation*

than in another; I am allowed therefore to relate the substance of a conversation I held with some of that nation which abounds with persons of the above description.

5573. *A certain spirit was present above the head unseen; but I was made aware of his presence from the smell of burnt horn or bone, and from the stench of teeth; afterwards there came a great crowd, like a mist, from the lower parts towards the upper from behind, who were also unseen, and took their station above the head. I supposed they were unseen because thy were subtle; but it was told me, that where there is a spiritual sphere, they are unseen, but where there is a natural sphere, they are seen; and they were called unseen naturals. The first thing discovered concerning them was, that with a great deal of study, cunning, and artifice, they attempted to prevent the publication of anything about themselves: for which end they had also the skill to pilfer from others their ideas, and to induce other ideas, whereby they hindered detection: this continued for a considerable space of time. It was hence given me to know, that such was their character in the life of the body, that they were unwilling for any thing which they did and thought to be made public, assuming a face and speech which were not in agreement with their actions and thoughts; nevertheless they did not make a pretence of other things with a view to deceive by lies. I perceived that those who* 2
were present, in the life of the body had been traders, but of such a character, that they had placed the delight of their life not so much in riches as in trading itself, and thus that trading had been as it were their soul. I therefore conversed with them on this subject, and it was given me to say that trading is no hindrance to any one's admission into heaven, and that in heaven also there are rich and poor. To this they objected, and said, that it was their opinion, that in order to be saved it was necessary to renounce trade, to give all they had to the poor, and to make themselves miserable. But it was given me to reply, that this is not the case, and that those among them, who are in heaven, had thought otherwise, because they were good Christians, and yet were wealthy, and some of them were among the most wealthy; these regarded the general good and love towards their neighbor as the end they should keep in view, and carried on trade only for the sake of employment in the world, without setting their hearts on such things. But the reason why the former are beneath is, that they were merely natural, and therefore did not believe in a life after death, neither in a hell nor in a heaven, yea neither in the existence of any spirit, and they had made no scruple of depriving others of their goods by every possible art, and without compassion they had seen whole families ruined for the sake of their gain; and on this account they made a mock of all those who talked with them on the subject of eternal life. It was also shewn me 3
what sort of belief they had entertained concerning the life after

death, and concerning heaven and hell. There appeared a certain person who was taken up into heaven from the left towards the right; and it was told me, that some one was lately deceased, and was conducted by the angels immediately into heaven. This circumstance was the subject of discourse; but they, notwithstanding their being eye-witnesses also, still retained a very strong sphere of unbelief, which they dispersed around them, insomuch that they were willing to persuade themselves and others contrary to what they saw; and such being the degree of their incredulity, I was permitted to tell them that possibly they would have had as little faith if they had seen in the world any one lying dead on a bier restored to life again. They replied, that they would not have believed it unless they had seen several dead persons raised to life again; and if they had seen this, they would still have attributed it to natural causes. They said afterwards when they had been left for some time to their own thoughts. that at first they should have believed that it was a fraud; and when it was shewn to be no fraud, they should have then believed that the soul of the dead person had a secret communication with him who restored it to life; and lastly, that it was some secret which they did not comprehend, because in nature there are a great many things which are incomprehensible; and thus that they could not at all believe that such a thing happened from any power above nature. Hence it was discovered what had been the quality of their faith, namely, that they could never be brought to believe that there was any life after death, either a hell or a heaven, thus that they were altogether natural. When such persons are seen in the light of heaven, they appear without a face, and instead thereof they have a thick hairiness.

GENESIS.

CHAPTER THE FORTY-THIRD.

1. And the famine became grievous in the land.

2. And it came to pass, when they had made an end of eating the provision which they had brought out of Egypt, and their father said to them, Return, buy us a little food.

3. And Judah said unto him, saying, The man (*vir*) protesting protested to us, saying, Ye shall not see my faces, except your brother be with you.

4. If thou send our brother with us, we will go down and buy thee food.

5. And if thou send not, we will not go down, because the man (*vir*) said to us, Ye shall not see my faces, except your brother be with you.

6. And Israel said, Wherefore did ye evil to me, to tell the man (*vir*) whether ye had yet a brother?

7. And they said, The man (*vir*) asking asked about us and about our birth, saying, Is your father yet alive? have ye a brother? and we told him according to the mouth of those words; did we knowing know that he would say, Make your brother come down?

8. And Judah said to Israel his father, Send the boy with me, and we will arise, and go: and we will live, and not die, both we, and thou, and also our infants.

9. I will be surety for him; of my hand thou shalt require him, except I bring him to thee, and set him before thee, and I shall sin against thee all the days.

10. For except we had lingered, we should now have returned these two times.

11. And Israel their father said to them, If therefore this must be so, do this; take of the chanting of the land in your vessels, and make to go down to the man (*vir*) a present, a little resin and a little honey, wax and myrrh, turpentine nuts and almonds.

12. And take double silver in your hands; and the silver which was brought back in the mouth of your wallets, ye shall carry back in your hand; peradventure it was a mistake.

13. And take your brother, and arise, return to the man (*vir*).

14. And God Shaddai give you mercies before the man (*vir*), and send you your other brother, and Benjamin; and I, as I have been bereaved, I shall be bereaved.

15. And the men (*viri*) took this present; and they took double silver in their hand, and Benjamin; and they arose, and went down to Egypt; and they stood before Joseph.

16. And Joseph saw Benjamin with them; and he said to him that was over his house, Bring the men (*viri*) home, and slaying slay, and make ready; for the men (*viri*) shall eat with me at noon.

17. And the man (*vir*) did as Joseph said; and the man (*vir*) brought the men (*viri*) to Joseph's house.

18. And the men (*viri*) were afraid at being brought to Joseph's house; and they said, For the word of the silver that was brought back in our wallets in the beginning are we brought; that he may roll down upon us, and cast himself upon us, and take us for servants, and our asses.

19. And they drew near to the man (*vir*) who was over Joseph's house, and spoke to him [at] the inner door of the house,

20. And they said, Upon me, my lord, coming down we came down in the beginning to buy food.

21. And it came to pass, when we were come to the inn, and had opened our wallets, and behold every one's silver was in the mouth of his wallet, our silver in its weight; and we have brought it back in our hand.

22. And other silver we make to come down in our hand to buy food; we know not who put our silver in our wallets.

23. And he said, Peace be to you; fear not; your GOD, and the GOD of your father, hath given you a hidden gift in your wallets; your silver came to me: and he brought Simeon out to them.

24. And the man (*vir*) brought the men (*viri*) to Joseph's house, and gave them water; and they washed their feet; and he gave their asses provender.

25. And they made ready the present against Joseph's coming at noon, because they heard that they were to eat bread there.

26. And Joseph came to the house, and they brought him the present which was in their hand, to the house; and they bowed themselves to him to the earth.

27. And he asked them as to peace; and he said, Hath your father peace, the old man of whom ye said? is he yet alive?

28. And they said, Thy servant our father hath peace, he is yet alive; and they bent themselves, and bowed themselves.

29. And he lifted up his eyes, and saw Benjamin, his brother, the son of his mother; and he said, Is this your youngest brother, of whom ye said to me? and he said, GOD be gracious to thee, my son.

30. And Joseph made haste, because his compassions were moved towards his brother; and he sought to weep, and came to his chamber, and wept there.

31. And he washed his faces, and went forth, and refrained himself, and said, Set on bread.

32. And they set on for him alone, and for them alone, and for the Egyptians that did eat with him alone; because the Egyptians may not eat bread with the Hebrews; for that is an abomination to the Egyptians.

33. And they sat before him, the first-born according to his birthright, and the younger according to his youth; and the men were amazed every one at his companion.

34. And he lifted up portions from his faces to them, and multiplied Benjamin's portion above the portions of them all, by five measures; and they drank, and drank largely with him.

THE CONTENTS.

5574. The subject is continued concerning the conjunction of the truths of the church in the natural, which are the ten sons of Jacob, with the celestial of the spiritual, or truth from the Divine, which is Joseph, by the medium, which is Benjamin: but the subject treated of in this chapter in the internal sense is merely the general influx which precedes conjunction.

THE INTERNAL SENSE.

5575. Verses 1–5. *And the famine became grievous in the land. And it came to pass, when they had made an end of eating the provision which they had brought out of Egypt, and their father said to them, Return, buy us a little food. And Judah said to him, saying, The man protesting protested to us, saying, Ye shall not see my faces, except your brother be with you. If thou send our brother with us, we will go down and buy thee food. And if thou send not, we will not go down, because the man said to us, Ye shall not see my faces, except your brother be with you. And the famine became grievous,* signifies desolation from the want of spiritual things: *in the land,* signifies about those things which were of the church: *and it came to pass,* signifies what is new: *when they had made an end of eating the provision,* signifies when truths failed: *which they had brought out of Egypt,* signifies which were from scientifics: *and their father said to them,* signifies perception by the things of the church: *Return, buy us a little food,* signifies that, in order to live, they should procure for themselves the good of spiritual truth: *and Judah said to him,* signifies the good of the church: *saying, The man protesting protested to us,* signifies that the spiritual derived from the internal was averse from them: *saying, Ye shall not see my faces,* signifies that there would be no compassion: *except your brother be with you,* signifies unless ye have a medium: *if thou send our brother with us,* signifies if it be thus [willed] by the church that there shall be an adjunction, there must be a medium: *we will go down and buy thee food,* signifies that in such case the good of truth will be procured there: *and if thou send not,* signifies if not: *we will not go down,* signifies that it cannot be procured: *because the man said to us,* signifies perception concerning the spiritual: *Ye shall not see my faces,* signifies that there would be no compassion: *except your brother be with you,* signifies unless ye have a medium.

5576. *And the famine became grievous.*—This signifies desolation from the want of spiritual things, as appears from the signification of a famine, as denoting a want of the Knowledges of good and truth, see n. 3364, 5277, 5279, 5281, 5300, and hence desolation, n. 5360, 5376, 5415: and as desolation exists from the scarcity and consequent want of spiritual things, a famine also signifies this want. In the spiritual world, or in heaven, a famine is not a famine for food, for the angels are not fed with material food, which serves for the body which a man carries about with him in the world, but it is a famine for such food as nourishes their minds. This food consists in understanding what is true and in being wise as to what is good, and it is called spiritual food; and what is wonderful, the angels
2 are also nourished by that food. This was made manifest to me from the circumstance, that those who have died infants, after they have been instructed in heaven in the truths of intelligence and the goods of wisdom, no longer appear as infants, but as adults, and this according to their growth in good and truth; also from the circumstance, that the angels continually desire those things which relate to intelligence and wisdom; and when it is evening with them, that is, when they are in a state in which those things fail, they are so far respectively unhappy; and they have no greater hunger and appetite than that the morning may dawn upon them anew, and they may return into the life of happiness, which is the
3 life of intelligence and wisdom. That understanding the truth, and willing good, is spiritual food, may also be manifest to every reflecting person from the consideration, that he who enjoys material food for the nourishment of the body, is better nourished thereby, if at the same time his mind is cheerful, and he is engaged in conversation about such things as promote his cheerfulness; which is a proof that there is a correspondence between the spiritual food of the soul, and the material food of the body. The same may be further manifest from the consideration, that he who is in the desire of storing his mind with such things as relate to science, intelligence, and wisdom, begins to be in sorrow and torment when such things are withheld from him, and, like a hungry person, is desirous of returning to
4 his spiritual food, thus to the nourishment of his soul. That it is spiritual food which nourishes the soul, as material food does the body, may also be manifest from the Word, as in Moses: "A man doth not live by bread alone, but *by everything uttered from the mouth of Jehovah doth a man live*" (Deut. viii. 3; Matt. iv. 4). What is uttered from the mouth of Jehovah is in general the Divine truth which proceeds from the Lord, thus every truth of wisdom, and specifically the Word, in and from which are the things that are of wisdom. And in John: "Labor not for the *food* which perisheth, *but for the food which*

endureth unto everlasting life, which the Son of Man will give unto you" (vi. 27); that this food is the truth of wisdom, which proceeds from the Lord, is manifest. Hence also it may be known what is meant by these words of the Lord: "My flesh is *food* indeed, and My blood is drink indeed" (John vi. 55), namely, that the Lord's flesh is the Divine good, n. 3813, and His blood the Divine truth, n. 4735; for as the Lord made His whole Human Divine, His flesh is the Divine good, and His blood the Divine truth. That in the Divine nothing material is to be understood, may be manifest. In the supreme sense therefore, that is, when it is predicated of the Lord, food denotes the good of the Divine love to save the human race: this food also is what is meant by the Lord's words in John: "Jesus said to the disciples, *I have food to eat* which ye know not of. *My food* is to do the will of Him Who sent Me, and to perfect His work" (iv. 32, 34). Doing the will of Him Who sent Him, and perfecting His work, denotes saving the human race: the Divine which effects this is the Divine Love. From these considerations it is now manifest what is meant in the spiritual sense by famine.

5577. *In the land.*—This signifies about those things which were of the church, as appears from the signification of the land in the Word, as denoting the church, in the present case therefore as denoting the things of the church; for the things significative of the church are significative also of the things which are of the church, for these constitute the church. The reason why land [or earth] denotes the church in the Word is, that it was in the land of Canaan that the church had been from the most ancient times. Hence, when land is named in the Word, the land of Canaan is meant, and when this is meant, the church is meant; for those who are in the spiritual world, when mention is made of land, do not remain in the idea of land, but in that of the nation which inhabits it, nor yet in the idea of the nation which inhabits it, but in the idea of the quality of that nation, consequently in the idea of the church when land is spoken of, and by it is meant the land of Canaan. Hence it is evident how greatly those are mistaken who believe, that at the day of the last judgment there will exist a new earth and a new heaven, according to the prophecies in the Old Testament, and the Apocalypse in the New; whereas a new earth there means a new external church, and a new heaven a new internal church. Hence it may be seen also how greatly those are mistaken who believe, when mention is made in the Word of the whole earth, that anything else is meant but the church. Hence it is evident how little the Word is understood by those who imagine there is no more holy sense contained in it, than what shines forth from the letter alone. That the church from the most ancient times was in the land of Canaan,

see n. 3686, 4447, 4454, 4516, 4517, 5136. That land [or earth] in the Word signifies the church, see n. 662, 1066, 1068, 1262, 1413, 1607, 2928, 4447. That a new heaven and a new earth signify a new church internal and external, see n. 1733, 1850, 2117, 2118, 3355, 4535.

5578. *And it came to pass.*—This signifies what is new, as appears from the signification of it was and it came to pass, as involving a new state, see n. 4979, 4987, 4999, 5074, 5466. In the original language, the sense formerly was not distinguished by signs (or stops), but the text was continuous, in imitation of heavenly speech; but instead of such signs (or stops) they made use of the expressions *and*, and also *it was*, or *it came to pass;* hence it is that these expressions so often occur, and that *it was* or *it came to pass* signifies what is new.

5579. *When they had made an end of eating the provision.*—This signifies when truths failed, as appears from the signification of provision, as denoting truth, see n. 5276, 5280, 5292, 5402; that truth failed, is signified by their making an end of eating it. In the spiritual world the case is this: its inhabitants are filled with truths and goods, which are their food, n. 5576; but when these have served their purpose, they again begin to want. The case herein is similar to that of man's nourishment by material food; for when this food has served its purpose, hunger again ensues. In the spiritual world, this hunger, which is a want of things spiritual, is the evening, or the shade of their day, but after it there come twilight and morning; thus the states alternately change: the inhabitants of the spiritual world come into that evening, or into spiritual hunger, in order that they may long for and desire truths and goods; for when these things are hungered after, they yield better nourishment, just as material food yields better nourishment to one who is hungry. From these considerations it may be manifest what is meant by spiritual want when truths failed.

5580. *Which they had brought out of Egypt.*—This signifies which were derived from scientifics, as appears from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462; that they were derived *from them*, is signified by their bringing it thence. Egypt in the good sense signifies the scientifics which are of the church, namely, those which serve for the form of the church, see n. 4749, 4964, 4966; through such scientifics a man is introduced into the truths of the church, as through a court into a house: for it is those scientifics which first enter by the senses, and thereby open the way to the interiors, it being well known that a man's external sensuals are first opened, then the interior sensuals, and finally the intellectuals; and when the intellectuals are opened, that they are

represented in the former, so that they may be capable of being apprehended. The reason of this is, that intellectual things arise out of sensuals by a method of extraction; for intellectual things are conclusions, and when conclusions are made, they are separated and sublimated; this is effected by the influx of things spiritual, which proceeds from the Lord through heaven. From these considerations it is evident that truths are from scientifics.

5581. *And their father said to them.*—This signifies perception by the things of the church, as appears (1) from the signification of saying in the historicals of the Word, as denoting perception, of which frequent mention has been made above; and (2) from the representation of Israel, who in this case is the father, as denoting the church. That Israel denotes the internal spiritual church, and Jacob the external, see n. 4286, 4292, 4570. He is called a father, because a father in the Word also signifies the church, and so does a mother; but a mother denotes the church as to truth, and a father the church as to good; the reason is, that the church is a spiritual marriage, which is from good as a father, and from truth as a mother.

5582. *Return, buy us a little food.*—This signifies that in order to live, they should procure for themselves the good of spiritual truth, as appears (1) from the signification of buying, as denoting procuring and appropriating to themselves, see n. 4397, 5374, 5406, 5410, 5426; and (2) from the signification of food, as denoting the good of truth, see n. 5340, 5342, in this case the good of spiritual truth, for it is this good which is treated of in what follows; that it is in order to live, follows as a consequence.

5583. *And Judah said to him.*—This signifies the good of the church, as appears from the representation of Judah, as denoting the good of the church, see n. 3654. That Judah now speaks of Benjamin, and that Reuben previously spoke of him (see the foregoing chapter, verses 36 and 37), is an arcanum, which can only appear from the internal sense; in like manner, that when Reuben spoke of Benjamin, Jacob is called Jacob (see the foregoing chapter, verse 36), but in the present case, when Judah speaks of Benjamin, Jacob is called Israel, verses 6–8, 11; that this circumstance involves some arcanum, cannot be denied; but what that arcanum is, cannot at all be known from the historical sense of the letter; as also in other places, where Jacob is sometimes called Jacob, and sometimes Israel, see n. 4286; the arcanum which it involves shall, by the Divine mercy of the Lord, be unfolded in what follows. The reason why Judah now speaks is, that the good of spiritual truth, and its procuration, is the subject treated of, see n. 5582: on this account Judah, who is the good of the church, here

speaks with Israel, who is the good of spiritual truth, and promises for Benjamin, who is the medium; for the medium must be conjoined through good.

5584. *Saying, The man protesting protested to us.*—This signifies that the spiritual derived from the internal was averse from them, as appears (1) from the signification of protesting in protesting, as denoting being averse; for he protested that they should not see his faces except their brother was with them; this protestation is of aversion, for by not seeing his faces is signified that there would be no compassion, of which we shall speak presently; and (2) from the representation of Joseph, as denoting the Divine spiritual, or what is the same thing, truth from the Divine, see n. 3969, who in the present case, inasmuch as he is called the man (*vir*), denotes the spiritual, or truth flowing in from the internal.

5585. *Saying, Ye shall not see my faces.*—This signifies that there would be no compassion, as appears from the signification of faces, when they are predicated of a man, as denoting his interiors, namely, his affections and consequent thoughts, see n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102; but when they are predicated of the Lord, as denoting mercy or compassion. Hence not seeing his faces denotes that there is no mercy or compassion, for the Lord is here represented by Joseph in the supreme sense. Not that there is no compassion with the Lord, for He is mercy itself, but that, when there is no conjoining medium, it then appears to the man as if there were no compassion in the Lord. The reason of this is, that if there be no conjoining medium, there is no reception of good, and when there is no reception of good, there is evil in its place. If a man in such case cries to the Lord, inasmuch as he cries from evil, thus in favor of himself against all others, there is no hearing, and this appears to him as if there were no compassion. That the face of Jehovah or the Lord is mercy, may be evident from the Word; for the face of Jehovah or of the Lord in the proper sense is the Divine love itself; and because it is the Divine love, it is of mercy, for mercy is of love towards the
2 human race which is beset with such great miseries. That the face of Jehovah or of the Lord is the Divine love, may be manifest from the Lord's face, when He was transfigured before Peter, James, and John, that is, when He shewed them His Divine; on which occasion "*His face shone as the sun*" (Matt. xvii. 2). That the sun is the Divine love, see n. 30–38, 1521, 1529–1531, 2441, 2495, 3636, 3641, 4060, 4321, 4696. The Lord's Divine Itself never appeared in any face; but His Divine Human has so appeared, and by it, as in it, the Divine love has appeared, or, in respect to the human race, the Divine mercy; this, namely, the Divine mercy in the Divine Human is called the angel of faces in Isaiah: "I will make mention of

the mercies of Jehovah: He shall recompense them according to *His mercies,* and according to the multitude *of His mercies;* and He became their Saviour; and *the angel of His faces* saved them, *for His love,* and for His clemency" (lxiii. 7–9). He is called an angel, because angels in the Word, in the internal sense, signify something of the Lord, n. 1925, 2821, 4085, in the present case His mercy, wherefore it is said, the angel of His faces. That the face of Jehovah or of the Lord denotes mercy, 3
and also peace and good, because these are of mercy, may likewise be manifest from the following passages; as in the benediction: "*Jehovah make His faces to shine upon thee, and be merciful unto thee; Jehovah lift up His faces upon thee,* and give thee *peace*" (Numb. vi. 25, 26), where it is very manifest that making the faces to shine denotes being merciful, and lifting up the faces denotes giving peace. In David: "God *be merciful unto us,* and bless us, and *cause His faces to shine upon us*" (Psalm lxvii. 2 [1]), where also faces denote mercy. Again: "Bring us back, O God, and *cause Thy faces to shine,* that we may be saved" (Psalm lxxx. 4, 8, 20 [3, 7, 19]), where the sense is the same. Again: "Deliver me out of the hand of mine enemies, and of my persecutors: *cause Thy faces to shine upon Thy servant*" (Psalm xxxi. 16, 17 [15, 16]); in like manner, in Psalm cxix. 134, 135. In Daniel: "Hear, O our God, the entreaty of Thy servant, and his prayers, and *cause Thy faces to shine upon the sanctuary* which is desolate" (ix. 17). Causing his faces to shine denotes being merciful. In David: "There are 4
many that say, Who will make us to see *good? lift Thou up the light of Thy faces upon us*" (Psalm iv. 7 [6]). Lifting up the light of His faces denotes giving good from mercy. In Hosea: "*Let them seek My faces* when they are in straitness; in the morning let them seek Me" (v. 15). In David: "*Seek ye My faces; Thy faces, O Jehovah, I seek*" (Psalm xxvii. 8). Again: "Seek ye Jehovah, and His strength; *seek His faces* continually" (Psalm cv. 4). Seeking the faces of Jehovah denotes seeking His mercy. Again: "In justice *I shall see Thy faces*" (Psalm xvii. 15). And in Matthew: "See that ye do not despise any one of these little ones; for I say unto you, That their angels in the heavens *do always see the face of My Father,* Who is in the heavens" (xviii. 10). Seeing the faces of God denotes enjoying peace and good from mercy. But the opposite 5
is concealing or hiding, and also turning away the faces, which signifies not being merciful, as in Isaiah: "In the overflowing of Mine anger, *I hid My faces* for a moment from thee; but with the *mercy* of eternity *will I be merciful* unto thee" (liv. 8); where the overflowing of anger denotes temptation, in which, because the Lord appears not to be merciful, it is said, I hid My faces for a moment from thee. In Ezekiel: "*I will turn away My faces from them*" (vii. 22). In David: "How

long, O Jehovah, wilt Thou forget me? for ever? *how long wilt Thou hide Thy faces from me?*" (Psalm xiii. 2 [1]). Again: "*Hide not Thy faces from me:* put not Thy servant away in anger" (Psalm xxvii. 9). Again: "Wherefore, O Jehovah, dost Thou forsake my soul? wherefore *dost Thou hide Thy faces from me?*" (Psalm lxxxviii. 15 [14]). Again: "Make haste, answer me, O Jehovah; my spirit is consumed: *hide not Thy faces from me,* lest I be like unto those that go down into the pit; make me to hear *Thy mercy* early" (Psalm cxliii. 7, 8). And in Moses: "Mine anger shall wax hot against this people in that day, so that I will forsake them, and *will hide My faces from them,* whence they shall be consumed. *Concealing I will conceal My faces* in that day, because of all the evil which they have done" (Deut. xxxi. 17, 18).
6 His anger waxing hot denotes His turning Himself away, see n. 5034; and His concealing His faces denotes His not being merciful. These things are predicated of Jehovah or the Lord, although He is never angry, and never turns away or hides His faces; but it is so expressed from the appearance to the man who is in evil. For the man who is in evil, turns himself away, and hides the Lord's faces from himself, that is, he removes His mercy from himself. That it is the evils in man which do this, may also be manifest from the Word, as in Micah: "*Jehovah will hide His faces from them* in that time, *as they have rendered their works evil*" (iii. 4). In Ezekiel: "Because they have transgressed against Me, *therefore I have hid My faces from them;* according to their uncleanness, and according to their transgressions I have dealt with them, and have *hid My faces from them*" (xxxix. 23, 24); and especially in Isaiah: "Your iniquities are what separate between you and between your God; and *your sins cause Him to hide His faces from you*" (lix. 2). From these and several other passages the internal sense is manifest, which is everywhere extant, and may be found by him who searches for it.

5586. *Except your brother be with you.*—This signifies unless ye have a medium, as appears from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443. The medium which Benjamin represents, is the medium between the internal and the external, or between the spiritual and the natural man, and is the truth of good which proceeds from the truth from the Divine, which is represented by Joseph; this truth of good is called the spiritual of the celestial. That Benjamin is the spiritual of the celestial, see n. 3969, 4592. A man's internal and external are most distinct from each other, his internal being in the light of heaven, and his external in the light of the world; and as they are most distinct, they cannot be conjoined except through a medium which partakes of the properties of each.

5587. *If thou send our brother with us.*—This signifies that if it is thus [willed] by the church that there shall be an adjunction, there must be a medium, as appears (1) from the representation of Israel, who was to send, as denoting the church, n. 4286; hence if thou send, denotes if it be thus [willed] by the church; and (2) from the representation of Benjamin, who is here their brother, as denoting a medium, see just above, n. 5586. Hence it is evident that the expression, If thou send our brother with us, signifies, if it is thus [willed] by the church that its external shall be adjoined to its internal, there must be a medium.

5588. *We will go down and buy thee food.*—This signifies that in such case the good of truth will be procured, as appears (1) from the signification of buying, as denoting procuring to themselves and appropriating; and (2) from the signification of food, as denoting the good of truth, concerning which significations see above, n. 5582.

5589. *And if thou send not.*—This signifies if not, namely, if it be not [willed] by the church that it be adjoined, as is evident from what was said just above, n. 5587.

5590. *We will not go down.*—This signifies that it cannot be procured, as appears from what was said just above, n. 5588.

5591. *Because the man said to us.*—This signifies perception concerning the spiritual, as appears (1) from the signification of the man (*vir*), as denoting the spiritual from the internal, see above, n. 5584; and (2) from the signification of saying, in the historicals of the Word, as denoting perception, of which frequent mention has been made above.

5592. *Ye shall not see my faces.*—This signifies that there would be no compassion, as appears from what was explained above, n. 5585, where the same words occur.

5593. *Except your brother be with you.*—This signifies unless ye have a medium, as appears from what was said above, n. 5586, 5587, concerning Benjamin, who is here the brother, as denoting a medium.

5594. Verses 6–10. *And Israel said, Wherefore did ye evil to me, to tell the man whether ye had yet a brother? And they said, The man asking asked about us and about our birth, saying, Is your father yet alive? have ye a brother? and we told him according to the mouth of those words: did we knowing know that he would say, Make your brother come down? And Judah said to Israel his father, Send the boy with me, and we will arise, and go; and we will live, and not die, both we, and thou, and also our infants. I will be surety for him; of my hand thou shalt require him, except I bring him to thee, and set him before thee, and I shall sin against thee all the days. For except we had lingered, we should now have returned these two times. And Israel said,*

signifies perception from spiritual good: *Wherefore did ye evil to me, to tell the man whether ye had yet a brother?* signifies that they separated from themselves the truth of good, to conjoin it to the spiritual from the internal: *and they said, The man asking asked about us,* signifies that he clearly perceived the things which were in the natural: *and about our birth,* signifies concerning the truths of faith therein: *saying, Is your father yet alive?* signifies concerning spiritual good from which the truths of faith are [derived]: *have ye a brother?* signifies concerning interior truth: *and we told him according to the mouth of those words,* signifies that he apperceived those things suitably: *did we knowing know that he would say, Make your brother come down?* signifies that they did not believe that he desired that the truth of good should be conjoined to himself: *and Judah said to Israel his father,* signifies perception from the good of the church concerning those things: *Send the boy with me,* signifies that he should be adjoined thereto: *and we will arise, and go; and we will live, and not die,* signifies spiritual life according to degrees: *both we,* signifies the external of the church: *and thou,* signifies its internal: *and also our infants,* signifies the things which are still more interior: *I will be surety for him,* signifies that in the meanwhile he will be adjoined to him: *of my hand thou shalt require him,* signifies that he shall not be separated so far as it is in his power: *except I bring him to thee, and set him before thee,* signifies except he should be altogether restored to the church: *and I shall sin against thee all the days,* signifies that the church will no longer have any good. *For except we had lingered,* signifies delay in a state of doubt: *we should now have returned these two times,* signifies that there would have been spiritual life both exterior and interior.

5595. *And Israel said.* — This signifies perception from spiritual good, as appears (1) from the signification of saying, as denoting perceiving, concerning which see above; and (2) from the representation of Israel, as denoting spiritual good, see n. 3654, 4598; and as Israel denotes spiritual good, he also denotes the internal spiritual church, n. 3305, 4286, for that church is a church by virtue of spiritual good. Spiritual good is truth which has been made good; for truth is made good when the life is according to it, for it then passes into the will, and from the will into the act, and is made of the life, and when truth is made of the life, it is no longer called truth but good: the will, which transforms truth into good, is the new will in the intellectual part; this is the good which is called spiritual good. Spiritual good is distinguished from celestial good in this, that celestial good is implanted in the voluntary part itself of man: but this subject has been frequently
2 treated of above. The reason why Jacob is not now called Jacob, as in the foregoing chapter, verse 36, but Israel, is, that

the subject now treated of is good, whereas the subject treated of in the foregoing chapter was truth; in the foregoing chapter therefore Reuben spoke, who represents the truth of the doctrine of the church, see n. 3861, 3866, 4731, 4734, 4761, 5542, but in this chapter Judah speaks, who represents the good of the church, n. 3654, 5583. The reason why good is now treated of, is, that at this, the second time of going down into Egypt, conjunction is effected of the internal, which is Joseph, with the external, which is the ten sons of Jacob, by the medium, which is Benjamin; and the conjunction of the internal with the external is effected by good.

5596. *Wherefore did ye evil to me, to tell the man whether ye had yet a brother?*—This signifies that they separated from themselves the truth of good to conjoin it to the spiritual from the internal, as appears (1) from the signification of doing evil, as denoting separating, for their separating Benjamin from him is what he calls doing evil; (2) from the signification of telling, as denoting giving what another may think and reflect upon, see n. 2862, 5508, consequently communicating, n. 4856, hence it denotes also conjoining, for when it passes into the will of another, conjunction is effected from what is communicated, as when Joseph heard that Benjamin was yet alive, and was with his father, he was desirous that he should come to him, and afterwards was alone with him, conjoined to him, as is evident from the historicals which follow; (3) from the representation of Joseph, as denoting the Divine spiritual, who, when he is called the man, denotes the spiritual from the internal, see n. 5584; and (4) from the representation of Benjamin, who is here their brother to whom they alluded, as denoting the good of truth, see above, n. 5586. From these considerations it is evident that the words, "Wherefore did ye evil to me, to tell the man whether ye had yet a brother?" signify that they separated from themselves the truth of good to conjoin it to the spiritual from the internal.

5597. *And they said, The man asking asked about us.*—This signifies that he clearly perceived the things that were in the natural, as appears (1) from the signification of asking, as denoting perceiving another's thought, of which we shall speak presently; and (2) from the representation of the ten sons of Jacob, who are here meant by *us*, as denoting those things of the church which are in the natural, see n. 5403, 5419, 5427, 5458, 5512. The reason why asking denotes perceiving another's thought is, that in heaven there is a communication of all thoughts, so much so that no one has any need to ask another what he thinks: hence it is that asking signifies perceiving another's thought; for the quality of anything on earth, in the internal sense, is its quality in heaven.

5598. *And about our birth.*—This signifies concerning the

truths of faith therein, as appears from the signification of birth, as denoting the birth of truth from good, or of faith from charity, see n. 1145, 1255, 4070, 4668. The reason why birth in the internal sense has this signification, is, that in heaven no other birth is understood than what is called regeneration, which is effected by the truth of faith and the good of charity; by this birth from being sons of man they become sons of the Lord, and it is these who are said to be born of God (John i. 13). According to the varieties of good from truth and of truth from good in that birth, are the brotherhoods, or consanguinities and affinities in heaven. For in heaven there are perpetual varieties, which are arranged by the Lord so as to have relation to families, wherein are brothers, sisters, sons-in-law, daughters-in-law, grand-sons, grand-daughters, and so forth; yet in general all are arranged into such a form, that together they make a one; just as the varieties in the human body, where no member is absolutely like another, neither is one part in any member absolutely like another; nevertheless all those various parts are arranged into such a form, that they act as a one, and each concurs to the action of the other nearly or remotely. Since such is the form in a man, it may be concluded that the form in heaven, with which there is a correspondence of all things in a man, must be most perfect.

5599. *Saying, Is your father yet alive?*—This signifies concerning spiritual good from which the truths of faith are derived, as appears from the representation of Israel, who in this case is the father, as denoting spiritual good, see n. 3654, 4598, 5595; as it is from that good, as from a father, that the truths of faith descend, see n. 5598, therefore it is said from which the truths of faith are derived.

5600. *Have ye a brother?*—This signifies concerning interior truth, as appears from the representation of Benjamin, as denoting the spiritual of the celestial, or, what is the same thing, truth of good, or interior truth. That Benjamin is truth in which is good, or the spiritual of the celestial, see n. 3969, 4592. It is this interior truth which is the medium between truth from the Divine, and truth in the natural.

5601. *And we told him according to the mouth of those words.*—This signifies that he apperceived those things suitably, as appears (1) from the signification of telling, as denoting apperceiving, see n. 3608; for in the spiritual world, or in heaven, they have no need to tell what they think, there being a communication of all their thoughts, see n. 5597, wherefore in the spiritual sense telling signifies apperceiving; and (2) from the signification of the expression, "according to the mouth of those words," as denoting suitably, for they are those things which he was desirous to apperceive.

5602. *Did we knowing know that he would say, Make your brother come down?*—This signifies that they did not believe that he desired that the truth of good should be conjoined to himself, as appears (1) from the signification of the words, Did we knowing know that he would say, as denoting not believing; and (2) from the representation of Benjamin, who is here the brother, as denoting the truth of good, see just above, n. 5600: that this should be conjoined to him, is signified by their causing him to go down, as is evident from what was said above, n. 5596.

5603. *And Judah said to Israel his father.*—This signifies perception from the good of the church concerning those things, as appears (1) from the signification of saying, in the historicals of the Word, as denoting perceiving, as we have frequently shewn before; (2) from the representation of Judah, as denoting the good of the church, see n. 5583; and (3) from the representation of Israel, as denoting the internal spiritual church, see n. 3305, 4286. Hence it is manifest that the words, Judah said to Israel his father, signify the perception of the church from its good.

5604. *Send the boy with me.*—This signifies that he should be adjoined thereto, namely, to the good of the church which is represented by Judah, as appears (1) from the signification of sending with him, as denoting adjoining it to him and not to the rest, it being said in what follows, "I will be surety for him; of my hand thou shalt require him;" and (2) from the representation of Benjamin, who is here the boy, as denoting interior truth, see just above, n. 5600. The term boy is used, because in the Word what is interior is respectively called a boy, because there is more innocence in what is interior than in what is exterior, and innocence is signified by an infant, and also by a boy, see n. 5236.

5605. *And we will arise, and go; and we will live, and not die.*—This signifies spiritual life according to degrees, as appears (1) from the signification of arising, as denoting elevation to higher or interior things, consequently to the things which are of spiritual life, see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881; (2) from the signification of going, as denoting living, see n. 3335, 3690, 4882, 5493; and as it follows, "and we will live," going signifies the first spiritual life; (3) from the signification of living, as denoting spiritual life, for in the internal sense of the Word no other life is meant; and (4) from the signification of not dying, as denoting being no longer damned, or being out of a state of damnation, for in the internal sense of the Word no other death is meant than spiritual death, which is damnation. Hence it is evident that "we will arise, and go; and we will live, and not die," signifies life according to degrees, namely, introduction to life by arising, the first of life

by going, life itself by living, and removal from those things
2 which are not of life, by not dying. That going in the internal sense denotes living, may appear strange to any one who knows nothing about spiritual life; but the case is similar to that of journeying, as denoting the order and succession of life, see n. 1293, 4375, 4554, 4585; and to that of sojourning, as denoting being instructed and living accordingly, see n. 1463, 2025, 3672. The reason may indeed be declared why going, journeying, and sojourning have such significations, but the reason is such as can hardly be received by those who do not know how the case is with motions in the other life. Motions in that life, and progressions, are nothing else, because from no other source, than changes of state of life, which changes appear in externals just like progressions from place to place. That this is the case, may be confirmed from much experience in the other life. For I have walked there in spirit with the inhabitants, and among them, through several of their abodes, and this notwithstanding I remained in the same place as to the body. I have also conversed with them as to how this could be, and have been instructed, that changes of the state of the life are what
3 cause progressions in the spiritual world. This was also confirmed by the circumstance, that spirits, by changes induced in the state, can be presented on high, and the next instant in the deep, also far westward, and the next instant eastward, and so forth. But, as was said, this must appear strange to any one who knows nothing about life in the spiritual world; for in that world there are neither spaces nor times, but instead thereof states of life. These states in externals produce a living appearance of progressions and motions; this appearance is as living and real as is the appearance of the life itself, namely, that the life is in us, and thus is ours, whereas it flows in from the Lord, Who is the fountain whence all life comes, see n. 2021, 2658, 2706, 2886–2888, 3001, 3318, 3337, 3338, 3484, 3619, 3741–3743, 4151, 4249, 4318–4320, 4417, 4523, 4524, 4882. As going and being moved signify living, therefore it was a saying of the Ancients, that "*In God we are moved*, we live, and are;" and by being moved they meant the external of life, by living its internal, and by being its inmost.

5606. *Both we.*—This signifies the external of the church, as appears from the representation of the ten sons of Jacob, who are here meant by *We*, as denoting the external of the church, see n. 5469.

5607. *And thou.*—This signifies its internal, as appears from the representation of Israel, who is here meant by *thou*, as denoting the internal of the church, see n. 4286, 4292, 4570.

5608. *Also our infants.*—This signifies the things which are still more interior, as appears from the signification of infants, as denoting those things which are more interior, n. 5604: the

reason why interior things are signified by infants, and also by boys, is, that they both signify innocence, and innocence is the inmost. In the heavens the case is thus. The inmost or third heaven consists of those who are in innocence, for they are in love to the Lord, and since the Lord is innocence itself, therefore the inhabitants of that heaven, as being in love to Him, are in innocence; these, notwithstanding they are the wisest of all in the heavens, still appear to others as infants; it is for this reason, and also because they are in innocence, that infants in the Word signify innocence. As the inmost of 2
the heavens is innocence, therefore innocence must interiorly appertain to all who are in the heavens. The case herein is like that of things successive in relation to things co-existing, or of the things which are distinct from each other by degrees, in relation to those which exist from them; for everything, which has simultaneous existence, arises from things successive, and when the former exists from the latter, the latter place themselves in the same order in which they had been before distinguished by degrees; as for the sake of illustration;—end, cause, and effect, are successive and distinct from each other, and when these exist together, they arrange themselves in the same order, namely, the end is inmost, then the cause, and lastly the effect. The effect is the co-existing principle, wherein unless there be a cause, and in the cause an end, there is no effect; for if from the effect you remove the cause, you destroy the effect, and more so if from the cause you remove the end; for from the end the cause receives what makes it a cause, and from the cause the effect receives what makes it an effect. It is so likewise in the spiritual world. As the 3
end, the cause, and the effect are distinct from each other, so in the spiritual world are love to the Lord, charity towards the neighbor, and the works of charity: when these three become a one, or exist together, the first must be in the second, and the second in the third: as in the works of charity, unless charity from the affection or from the heart be interiorly in them, they are not works of charity, and unless love to God be interiorly in charity, it is not charity; wherefore, if you take away what is interior, the exterior falls, for the exterior exists and subsists from its interiors in order. It is so with innocence: this makes a one with love to the Lord, and unless it be interiorly in charity, it is not charity; consequently unless charity containing innocence be interiorly in works of charity, they are not works of charity: hence it is, that innocence must interiorly appertain to all who are in the heavens. That this 4
is the case, and that infants signify innocence, is manifest from these words in Mark: "Jesus said to the disciples, Suffer the *infants* to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall

not receive the kingdom of God as an *infant*, shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them" (x. 14–16; Luke xviii. 15–17; Matt. xviii. 3). That infants here signify innocence, may be manifest, because innocence appertains to infants, and because innocences in heaven appear like infants. That no one can enter into heaven, unless he has somewhat of innocence, see n.
5 4797. Moreover infants suffer themselves to be governed by the angels who are innocences, and not yet from the proprium, like adults, who govern themselves from their own judgment and their own will. That infants suffer themselves to be governed by those angels, is manifest from the Lord's words in Matthew, "See that ye despise not one *of these little ones;* for I say unto you, *Their angels in the heavens* do always see the face of my Father" (xviii. 10): no one can see the face of
6 God, except from innocence. In the following passages also infants signify innocence: "Out of the mouth of *infants* and *sucklings* Thou hast perfected praise" (Matt. xxi. 16; Psalm viii. 3 [2]). Again, "Thou hast hid these things from the wise and intelligent, and hast revealed them to *infants*" (Matt. xi. 25; Luke x. 21), for the innocence, which is signified by infants, is wisdom itself, since genuine innocence dwells in wisdom, see n. 2305, 2306, 4797. Hence it is said, "Out of the mouth of infants and sucklings Thou hast perfected
7 praise;" also, that such things were revealed to infants. In Isaiah, "The heifer and the bear shall feed; their young shall lie down together; and *the suckling shall play upon the hole of the viper*" (xi. 7, 8), speaking of the Lord's kingdom, and specifically of the state of peace and innocence therein. The suckling denotes innocence: that no evil can befall those who are in innocence, is signified by the suckling playing on the hole of the viper; vipers are those who are most deceitful; the Lord is openly treated of in this chapter. In Joel, "Sound the trumpet in Zion; gather together the people, sanctify the congregation, assemble the elders, gather together *the infants and those that suck the teats*" (ii. 15, 16). The elders denote the wise; the infants and those that suck the teats denote the
8 innocent. In the following passages, also, infants signify innocence, but in these that it was destroyed: "Wherefore do ye commit a great evil against your souls, to cut off from you man (*vir*) and woman, *infant* and *suckling*, out of the midst of Judah, that I leave you no remains" (Jer. xliv. 7). Again: "Lift up to Him thy hands over the soul of *thine infants*, who faint for hunger at the head of all the streets" (Lam. ii. 19). In Ezekiel: "Pass ye through Jerusalem, and smite; neither let your eye spare, neither have ye pity; [slay utterly] the old man, the youth, and the virgin, and the *infant*" (ix. 5, 6). In Micah: "The women of my people ye expel out of the house of the

delights of each one, from with *their infants* they have taken away Mine honor for ever" (ii. 9). But it is to be observed that 9
the innocence of infants is only external, and not internal; and as it is not internal, it cannot be conjoined with any wisdom. But the innocence of the angels, especially of those of the third heaven, is internal, and thus is conjoined with wisdom, see n. 2305, 2306, 3494, 4563, 4797. Man also is so created, that when he grows old, and becomes like an infant, the innocence of wisdom conjoins itself with the innocence of ignorance, which he had in infancy, and thus like a true infant he passes into the other life.

5609. *I will be surety for him.*—This signifies that in the meanwhile he will be adjoined to him, as appears from the signification of being surety for any one, as denoting being instead of him, as is also evident from what now follows, especially from what Judah said concerning that suretyship to Joseph (chap. xliv. verses 32, 33); and as being surety for any one denotes being instead of him, it denotes also being in the way with him adjoined to him.

5610. *Of my hand thou shalt require him.*—This signifies that he shall not be separated so far as was in his power, as appears (1) from the signification of the hand, as denoting power, see n. 878, 3387, 4931–4937, 5327, 5328, 5544; the reason why it denotes so far as was in his power, is, that suretyship or bail goes no further; what the truth is, and its quality, the internal sense expounds; and (2) from the signification of requiring of him, as denoting not being separated; for he that is required by any one, must be adjoined to him, and incapable of being separated from him.

5611. *Except I bring him to thee, and set him before thee.*—This signifies except he should be altogether restored to the church, as appears (1) from the signification of bringing to him, and setting before him, as denoting restoring altogether; and (2) from the representation of Israel, to whom he should be restored, as denoting the church, see n. 3305, 4286, 5595.

5612. *And I shall sin against thee all the days.*—This signifies that the church will no longer have any good, as appears (1) from the representation of Judah, who says these things of himself, as denoting the good of the church, see n. 5583, 5603; (2) from the signification of sinning, as denoting disjunction, see n. 5229, 5474, thus that it will not be; for what is disjoined from any one, is no longer with him; and (3) from the signification of all the days, as denoting for ever, thus no longer. These things are said, because there cannot be any good of the church without the medium between the internal and external, which is represented by Benjamin, as both the good and the truth of the church flow in from the internal through the medium into the external, consequently so far as it

concerns the church to have good, so far it concerns it to have a medium; it is on this account that Judah is surety for Benjamin. That there is no good of the church without a medium, is signified by these words of Judah; and that neither is there any truth of the church, is signified by the words of Reuben, n. 5542.

5613. *For except we had lingered.*—This signifies delay in a state of doubt, as appears from the signification of lingering, as denoting a state of doubt; for as going, advancing, journeying, and sojourning signify states of the life, n. 5605, so lingering signifies a state of doubt, since when the state of the life is in a state of doubt, the external is then in a state of lingering. This is also exhibited to view in the man himself; for when his mind remains in any doubt, he instantly stops and considers: the reason of this is, that doubt causes the state of the life to be one of hesitation and fluctuation, consequently it affects in like manner the external progression, which is the effect. Hence it is evident, that "except we had lingered," signifies delay in a state of doubt.

5614. *We should now have returned these two times.*—This signifies that there would have been spiritual life both exterior and interior, as appears (1) from the signification of going, as denoting living, see above, n. 5605, wherefore returning denotes living; for they went there for the purpose of procuring themselves corn, and corn signifies the good of truth, from which is derived spiritual life; and (2) from the signification of these two times, which expression, as it has relation to life, denotes exterior and interior life; for the provision, which they received the first time, signifies exterior life, or life in the natural, because they were without a medium, concerning which see the foregoing chapter; but the corn which they received this time, signifies interior life, for now they were with Benjamin, who is the medium, and this is the subject treated of in this and the following chapter. Hence it is that the words, "We should now have returned these two times," signify spiritual life exterior
2 and interior. That such is the signification of these words, will doubtless appear strange, especially to those who know nothing about what is spiritual, for it appears as if returning these two times has nothing at all in common with the spiritual life which is signified; nevertheless such is the internal sense of the words. If you are willing to believe it, the very interior thought of the man who is in good apprehends this, because that thought is in the internal sense, although the man himself, while in the body, is entirely ignorant of it, for the internal or spiritual sense, which is of the interior thought, falls, without his knowing it, into material and sensual ideas, which partake of time and space, and of such things as exist in the world, and thus it does not appear that his interior thought is of such a quality;

for his interior thought is of a quality like that of the angels, inasmuch as his spirit is associated with them. That the 3
thought of the man who is in good is according to the internal sense, may be manifest from the consideration, that after death, when he comes into heaven, he is instantly, without any information, in the internal sense, which would never be the case, unless he had been in that sense, as to interior thought, during his abode in the world. The reason why he is in that sense is, that there is a correspondence between spiritual things and natural, of such a nature that even the smallest thing has its correspondence; therefore, as the interior or rational mind of the man who is in good is in the spiritual world, and his exterior or natural mind in the natural world, it must needs be that each mind thinks, the interior mind spiritually, and the exterior naturally, and that what is spiritual falls into what is natural, and they act in unity by correspondence. That the 4
interior mind of man, the ideas of whose thought are called intellectual, and are said to be immaterial, does not think from the expressions of any language, consequently not from natural forms, may be manifest to any one who can reflect concerning them; for he can think in a moment what he can scarce utter in an hour, thus by means of universals, which comprehend in them very many particulars; those ideas of thought are spiritual, and no others, while the Word is being read, than such as is the internal sense. Although man is ignorant of this, because, as we said, those spiritual ideas, by means of influx into what is natural, present natural ideas, and thus the spiritual ideas do not appear, so much so that the man believes, unless he has been instructed, that there is nothing spiritual but what in quality is like what is natural; yea, that he thinks in the spirit just as he speaks in the body; in such a manner does the natural overshadow the spiritual.

5615. Verses 11–14. *And Israel their father said to them, If therefore this must be so, do this; take of the chanting of the land in your vessels, and make to go down to the man a present, a little resin and a little honey, wax and myrrh, turpentine nuts and almonds. And take double silver in your hands; and the silver which was brought back in the mouth of your wallets, ye shall carry back in your hand; peradventure it was a mistake. And take your brother, and arise, return to the man. And God Shaddai give you mercies before the man, and send you your other brother, and Benjamin; and I, as I have been bereaved, I shall be bereaved. And Israel their father said to them,* signifies perception from spiritual good: *If therefore this must be so, do this,* signifies if it cannot be done otherwise, let it be so done: *take of the chanting of the land in your vessels,* signifies the more excellent things of the church in the truths of faith: *and make to go down to the man a present,* signifies to obtain favour: *a*

little resin and a little honey, signifies the truths of exterior natural good, and its delight: *wax and myrrh,* signifies the truths of interior natural good: *turpentine nuts and almonds,* signifies the goods of life corresponding to those truths: *and take double silver in your hands,* signifies truth received in powers: *and the silver which was brought back in the mouth of your wallets, ye shall carry back in your hand,* signifies that by truth given freely in the exterior natural, they should submit themselves as much as possible: *peradventure it was a mistake,* signifies lest he be unfavourable: *and take your brother,* signifies that thus they would have the good of faith: *and arise, return to the man,* signifies life from spiritual truth: *and God Shaddai,* signifies consolation after hardships: *give you mercies before the man,* signifies that spiritual truth may receive you graciously: *and send you your other brother,* signifies that he may give the good of faith: *and Benjamin,* signifies that he may also give interior truth: *and I, as I have been bereaved, I shall be bereaved,* signifies that the church, before those things are done, will be as if deprived of its truths.

5616. *Israel their father said to them.*—This signifies perception from spiritual good, as appears (1) from the signification of saying in the historicals of the Word, as denoting perception; and (2) from the representation of Israel, as denoting spiritual good, on which subjects see above, n. 5595; he is called their father, because the truths which his sons represent spring from that good as from a father.

5617. *If therefore this must be so, do this.*—This signifies if it cannot be done otherwise, let it be so done, as may appear without explanation.

5618. *Take of the chanting of the land in your vessels.*—This signifies the more excellent things of the church in the truths of faith, as may appear (1) from the signification of chanting, as denoting excellent things, of which we shall speak presently; (2) from the signification of the land, as denoting the church, see above, n. 5577; and (3) from the signification of vessels, as denoting the truths of faith, see n. 3068, 3079, 3316, 3318. The expression chanting is used, because in the original tongue it is derived from singing: hence the chanting of the land signifies productions chanted and commended, consequently in the internal sense things more excellent.

5619. *And make to go down to the man a present.*—This signifies to obtain favor, as appears from the signification of offering a present to the man, in the present case to Joseph, who is called the lord of the land, as denoting to obtain favor. It was customary in the representative Ancient church, and thence in the Jewish, to give something as a present to the judges, and afterwards to the kings and priests, when they were approached, and this was even commanded. The reason of

this was, that the presents which they gave them represented such things appertaining to man, as ought to be offered to the Lord when He is approached, which things are what proceed from freedom, consequently from the man himself; for his freedom is what is from the heart, and what is from the heart is from the will, and what is from the will is from the affection which is of the love, and what is from the affection which is of the love is free, thus it is of the man himself, n. 1947, 2870–2893, 3158; from this principle man must give a present to the Lord when He is approached. It was this present which was represented, for kings represented the Lord as to the Divine truth, n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044; and priests as to the Divine good, n. 1728, 2015, 3670. That those presents were initiations, see n. 4262; and initiations are to obtain favor.

5620. *A little resin and a little honey.*—This signifies the truths of exterior natural good, and its delight, as appears from the signification of resin, as denoting the truth of good, or truth from good, see n. 4748. The reason why resin has this signification is, that it ranks among ointments, and also among aromatics. Aromatics signify such things as are of truth from good, and especially when they are also ointments, and partake somewhat of oiliness, for oil signifies good, n. 886, 3728, 4582. That this resin was aromatic, see Gen. xxxvii. 25, and on this account also the same expression in the original tongue signifies balsam; that it was an ointment, or thickly oily, is manifest. Hence then it is, that resin signifies the truth of good which is in the natural, in the present case, in the exterior natural, because it is set in the first place, and is adjoined to honey, which is the delight there. The reason why honey denotes delight is, that it is sweet, and everything sweet in the natural world corresponds to what is delightful and pleasant in the spiritual. The reason why it is said the delight thereof, namely, the delight of truth from good in the exterior natural, is, that every truth, and especially every truth of good, has its delight, but a delight arising from the affection thereof, and from consequent use. That honey [2] denotes delight, may be manifest also from other passages in the Word, as in Isaiah: "A virgin shall conceive and bring forth a son; and she shall call His name Immanuel (God with us). Butter and *honey* shall He eat, that He may know to refuse the evil, and choose the good" (vii. 14, 15), speaking of the Lord. Butter denotes the celestial, honey what is derived from the celestial. Again: "It shall come to pass, [3] for the abundance of milk to be made, He shall eat butter; and butter and *honey* shall every one eat that is left in the midst of the land" (vii. 22), speaking of the Lord's kingdom. Milk denotes spiritual good, butter celestial good, and honey what is

thence derived, namely, what is happy, pleasant, and delightful.
4 In Ezekiel: "Thus wast thou adorned with gold and silver; and thy garments were fine linen, and silk, and needle-work; fine flour, and *honey*, and oil didst thou eat; whence thou becamest exceedingly beautiful, and didst prosper even to a kingdom: with fine flour, oil, and *honey* I fed thee; but thou gavest it before them for an odour of rest" (xvi. 13, 19), speaking of Jerusalem, which means the spiritual church, the quality of which is described as it was among the Ancients, and as it became afterwards. Its being adorned with gold and silver denotes with good and truth celestial and spiritual. Its garments of fine linen, silk, and needle-work, denote truths in the rational and in each natural. Fine flour denotes the spiritual, honey its pleasantness, and oil its good. That by all these particulars are signified such things as relate to
5 heaven, may be manifest to every one. Again: "Judah and the land of Israel were thy traders in wheat, minnith, and pannag, and *honey*, and oil, and balsam" (xxvii. 17), speaking of Tyre, which signifies the spiritual church, such as it was in the beginning, and such as it became afterwards, as to the Knowledges of good and truth, n. 1201. Honey here also denotes the pleasantness and delight derived from the affections of knowing and learning goods and truths celestial and spiritual.
6 In Moses: "He maketh him to ride upon the high places of the earth, and feedeth him with the increase of the fields. He maketh him to suck *honey out of the rock*, and oil out of the rock of flint" (Deut. xxxii. 13), speaking also of the Ancient spiritual church: sucking honey out of the rock
7 denotes delight derived from scientific truths. In David: "I feed them with the fat of wheat, and satisfy them *with honey* out of *the rock*" (Psalm lxxxi. 17 [16]), where satisfying them with honey out of the rock, denotes with delight from the
8 truths of faith. In Deuteronomy: "Jehovah bringeth thee to a good land, a land of rivers of water, of fountains, and of deeps, going forth from the valley, and from the mountain, a land of wheat and of barley, and of the vine, and of the fig-tree, and of the pomegranate, a land of the olive of oil, and of *honey*" (viii. 7, 8), speaking of the land of Canaan, and, in the internal sense, of the Lord's kingdom in the heavens. A land of the olive of oil, and of honey, denotes spiritual good
9 and its pleasantness. Hence also the land of Canaan is called "a land flowing with *milk* and *honey*" (Numb. xiii. 27; xiv. 7, 8; Deut. xxvi. 9, 15; xxvii. 3; Jer. xi. 5; xxxii. 22; Ezek. xx. 6). In those passages, in the internal sense, the land of Canaan means, as was said, the Lord's kingdom; flowing with milk denotes the abundance of celestial spiritual things, and with honey denotes the abundance of happinesses and delights
10 thence derived. In David: "The judgments of Jehovah are

truth, they are just at the same time; more to be desired than gold, and than much fine gold; *sweeter also than honey and the dropping of the honeycombs*" (Psalm xix. 10, 11 [9, 10]). The judgments of Jehovah denote the Divine truth; sweeter than honey and the dropping of the honeycombs denotes the delights derived from good and the pleasantnesses derived from truth. Again: "Thy words are sweeter to my palate *than honey* to my mouth" (Psalm cxix. 103), where the meaning is the same. The manna, which was for bread to the posterity 11
of Jacob in the wilderness, is thus described in Moses: "The manna was like coriander seed, white, and the taste of it like *a cake kneaded with honey*" (Exod. xvi. 31), because the manna signified truth Divine, which descends from the Lord through heaven, consequently the Lord Himself as to the Divine Human, as He teaches in John vi. 51, 58; for it is the Lord's Divine Human from which comes all truth Divine, yea, to which all truth Divine has reference; and this being the case, the manna is described as to delight and pleasantness by the taste, which was like that of a cake kneaded with honey. That the taste denotes the delight of good and the pleasantness of truth, see n. 3502. As John the Baptist represented the 12
Lord as to the Word, which is the Divine truth on earth, in like manner as Elias, n. 2762, 5247, therefore he was the Elias who was to come before the Lord (Mal. iii. 23 [iv. 5]; Matt. xvii. 10–12; Mark ix. 11–13; Luke i. 17); wherefore his clothes and food were significative, of which it is thus written in Matthew: "John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and *wild honey*" (iii. 4; Mark i. 6). Raiment of camel's hair signifies the Word, such as is its literal sense as to truth, which sense is a clothing for the internal sense, namely, that it is natural, for what is natural is signified by hair, and also by camels; and his meat being locusts and wild honey, signifies the Word, such as is its literal sense as to good, the delight of which is signified by wild honey. The delight of truth 13
Divine as to the external sense is also described by honey in Ezekiel: "He said to me, Son of man, feed thy belly, and fill thy bowels with this volume which I give thee; and when I did eat it, *it was in my mouth as honey for sweetness*" (iii. 3). And in John: "The angel said to me, Take the little book and eat it up; and it will make thy belly bitter, *but in thy mouth it will be sweet as honey.* Therefore I took the little book out of the hand of the angel, and ate it up, and it was in *my mouth sweet as honey*, but when I had eaten it, my belly was made bitter. Then he said to me, Thou must prophesy again upon peoples, and nations, and tongues, and many kings" (Apoc. x. 9–11). The volume in Ezekiel, and the little book in the Apocalypse, denote truth Divine. That

this in the external form appears delightful, is signified by the taste being sweet as honey; for truth Divine, like the Word, in the external form or in the literal sense, is delightful, because it suffers itself to be explained by interpretations in every one's favor; but not so the internal sense, which is therefore signified by the bitter taste, for this sense discovers a man's interiors. The reason why the external sense is delightful is, as was said, that the things appertaining to that sense may be explained in every one's favor, they being only general truths, and such is the quality of general truths, before they are qualified by particulars, and these by singulars. It is also delightful, because it is natural, and the spiritual conceals itself deeply within. It must likewise be delightful, to the intent that man may receive it, that is, that he may be introduced, and not be
14 deterred at the threshold. The honeycomb and the broiled fish, which the Lord ate with the disciples after His resurrection, also signify the external sense of the Word,—the fish as to its truth, and the honeycomb as to its pleasantness; concerning which it is thus written in Luke: "Jesus said, Have ye here any food? And they gave Him a piece of a broiled fish and of a honeycomb: and He took it, and did eat before them" (xxiv. 41–43). And since the above things are signified, therefore the Lord said to them, "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms concerning Me" (verse 44 of the same chapter). It appears as if such things were not signified, because it seems to be of mere chance that they had a piece of a broiled fish and a honeycomb; nevertheless it was of providence, not only in this instance, but in the case of all the other circumstances recorded in the Word, as to the most minute particulars. As such things were signified, therefore the Lord declared that the things written in the Word relate to Himself; there are, however, but few things written concerning the Lord in the Word of the Old Testament, in the sense of the letter; whereas, in the internal sense, they all relate to Him, for hence the Word derives its holiness; this is what is meant by the above passage: "That all things must be fulfilled which are written in the law of Moses, and in the prophets, and in
15 the Psalms concerning Him." From these considerations it may now be manifest, that honey signifies the delight which is derived from good and truth, or from the affection thereof, and that specifically it signified external delight, thus the delight of the exterior natural. As this delight is of such a nature, that it comes from the world through the sensuals, and thus contains within it many things derived from the love of the world, therefore the use of honey was forbidden in the meat-offerings, on which subject it is thus written in Leviticus: "No meat-

offering, which ye shall bring unto Jehovah, shall be made with leaven: for ye shall not burn any leaven, or *any honey*, in any offering made by fire unto Jehovah" (ii. 11), where honey denotes such external delight, which, since it contains in it somewhat derived from the love of the world, was also like leaven, on which account it was prohibited. What is meant by leaven or by what is leavened, see n. 2342.

5621. *Wax and myrrh.*—This signifies the truths of interior natural good, as appears (1) from the signification of wax, in this case aromatic wax, as denoting the truth of good, of which we shall speak presently; and (2) from the signification of myrrh, as also denoting truth from good, see n. 4748. The reason why they appertain to the interior natural, is, that these aromatics are purer than resin and honey, and therefore are named in the second place, for such things are enumerated in the Word according to order. In this passage wax does not mean common wax, but aromatic wax, which is like storax: this wax is signified by the expression which is used in the original language, and the same expression also signifies an aromatic: hence it is evident why that aromatic wax signifies the truth of good. For all aromatics, as they have a sweet scent, in the internal sense signify truths which are from good. This may be manifest from the consideration, that truths which are from good are perceived in heaven as pleasantly as sweet-scented objects are in the world; on which account also, when the perceptions of the angels are turned into odors, which, of the Lord's good pleasure, is frequently done, the senses are gratified as it were with fragrances arising from aromatics and flowers: hence it is that frankincense and perfumes were made of such substances as had a grateful odor, and were applied to holy uses, and hence also it is, that aromatics were mixed with the anointing oil. He who is ignorant that the cause of such circumstances originates in perceptives in heaven, may be led to imagine that they were commanded for no other reason than to render external worship grateful; but in such case, they would not have had in them anything heavenly, or holy, consequently such circumstances of worship would not have had in them anything Divine. See what has been shewn above on this subject, namely, that frankincense and perfumes, and also the fragrant substances in the anointing oil, were representative of spiritual and celestial things, n. 4748. That the spheres of faith and love are turned into grateful odors, and that hence grateful and sweet-scented, and also aromatic odors signify the truths of faith which are from the good of love, see n. 1514, 1517–1519, 4628.

5622. *Turpentine nuts and almonds.*—This signifies the goods of life corresponding to those truths, as appears (1) from the signification of turpentine nuts, as denoting the goods of life

corresponding to the truths of exterior natural good, which are signified by resin, whereof we shall speak presently; and (2) from the signification of almonds, as denoting the goods of life corresponding to the truths of interior natural good, which are signified by aromatic wax and myrrh. These nuts have such a signification, because they are fruits, and fruits in the Word signify works,—fruits of useful trees good works, or, what is the same thing, goods of the life, for goods of the life as to use are good works. Turpentine nuts signify the goods of life corresponding to the truths of exterior natural good, because they are of a less noble tree, and exterior things are signified by such things as are less noble. The reason of this is, that exterior things are more gross than interior things, for they are general things composed of a very great number of interior things.
2 But the reason why almonds signify the goods of life corresponding to the truths of interior natural good, is, that the almond is a more noble tree. In the spiritual sense the tree itself signifies the perception of interior truth which is from good, its flower interior truth which is from good, and its fruit the good of life thence derived; in this sense we read of the almond tree in Jeremiah: "The Word of Jehovah came unto me, saying, What seest thou, Jeremiah? and I said, I see *a rod of an almond tree;* then said Jehovah to me, Thou hast done well in seeing, for I watch over my Word that I may do it" (i. 11, 12). A rod denotes power, an almond tree denotes the perception of interior truth, and as it is here predicated of Jehovah, it denotes watching over it; the Word denotes the
3 truth. The almonds which blossomed from the rod of Aaron for the tribe of Levi, also signify the goods of charity or the goods of life, concerning which it is thus written in Moses: "It came to pass the following day, when Moses entered into the tent of the assembly, behold! the rod of Aaron had blossomed for the tribe of Levi, and had produced blossom, so that the blossom blossomed, and brought forth *almonds*" (Numb. xvii. 23 [8]). This was a sign that that tribe was chosen for the priesthood, because it signifies charity, n. 3875, 3877, 4497, 4502, 4503, which is the essential of the spiritual church.

5623. *And take double silver in your hands.*—This signifies truth received in powers, as appears (1) from the signification of silver, as denoting truth, see n. 1551, 2954; (2) from the signification of double, as denoting successively another, see n. 1335, namely, the truth with which they had been gifted freely, and with which they were again to be gifted; and (3) from the signification of hands, as denoting powers, see n. 878, 3387, 4931–4937, 5327, 5328. Truth in powers denotes in the faculties of receiving, thus according to the faculties; but the faculties or powers of receiving truth are altogether according to good, for the Lord adjoins them to good; for when the Lord

flows in with good, He also flows in with faculty; hence truth received in powers is according to goods. That the faculties of receiving truth are according to good, may be manifest from much experience in the other life. In that life those who are in good, have not only the faculty of perceiving truth, but also of receiving it, yet according to the quantity and quality of the good in which they are; whereas those who are in evil, have no faculty of receiving truth. This is a consequence of what is pleasurable and thence desirable. To those who are in good it is pleasurable to perfect good by truth, for good receives its quality from truths, on which account also they desire truths: but to those who are in evil, evil is pleasurable, and to confirm evil by falsities, on which account also they desire falsities; and as they desire falsities, they turn away from truths; hence they have no faculty of receiving truths, for they either reject, or suffocate, or pervert them, as soon as they come to their ear, or into their thought. Moreover, every man, who is of a sane mind, is in the faculty of receiving truths, but those who turn themselves to evil, extinguish that faculty, whereas those who turn themselves to good, elevate that faculty.

5624. *And the silver which was brought back in the mouth of your wallets, ye shall carry back in your hand.*—This signifies that by truth given freely in the exterior natural, they should submit themselves as much as possible, as appears (1) from the signification of the silver which was brought back, as denoting truth given freely, see n. 5530; (2) from the signification of in the mouth of a wallet, as denoting in the entrance of the exterior natural, see n. 5497; and (3) from the signification of in the hand, as denoting in power, see just above, n. 5623, thus as much as possible: that they should submit themselves by that truth, is signified by their carrying it back; for in the spiritual world, carrying back truth to the Lord from Whom they have freely received it, is submitting themselves by it; but how they submitted themselves by it, is evident from their conversation with the man who was over Joseph's house (verse 18–24).

5625. *Peradventure it was a mistake.*—This signifies lest he be unfavorable, as appears from the signification of a mistake, as denoting what is unfavorable; for such a mistake is here meant, as that they forgot to give the silver, and so brought it back, every one in his sack, on which account he might possibly be unfavorable to them, as they also believed; "for they were afraid at being brought to Joseph's house, and said, For the word of the silver that was brought back in our wallets in the beginning are we brought, that he may roll down upon us, and cast himself upon us, and take us for servants, and our asses" (verse 18). Moreover, sin signifies disjunction and aversion, see n. 5229, 5474, so likewise a mistake, if there be sin in it,

but in a less degree; on which account it is said, lest he be unfavorable.

5626. *And take your brother.*—This signifies that thus they would have the good of faith, as appears from the representation of Simeon, who is here the brother whom they should take, as denoting faith in the will, see n. 3869–3872, 4497, 4502, 4503, 5482, thus the good of faith; for the truth of faith, when it passes into the will, becomes the good of faith; for in such case the truth passes into the man's life, and when it is there, it is viewed not as what is to be known, but as what is to be done, in consequence of which it changes its essence, and becomes actual; hence it is no longer called truth, but good.

5627. *And arise, return to the man.*—This signifies life derived from spiritual truth, as appears (1) from the signification of arising, as denoting elevation to interior things, consequently to spiritual things, see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881; (2) from the signification of returning, as denoting life thence derived, see above, n. 5614; and (3) from the representation of Joseph, when he is called the man (*vir*), as denoting spiritual truth, see n. 5584.

5628. *And God Shaddai.*—This signifies consolation after hardships, as appears from the signification of Shaddai, as denoting temptation, and consolation after temptation, see n. 1992, 4572; in the present case, therefore, consolation after the hardships which they had suffered in Egypt. That it denotes consolation after hardships, is evident also from the words which immediately follow: "Give you mercies before the man." The reason why Shaddai signifies temptation, and consolation after temptation, is, that the Ancients designated the One Only God by various names, according to the various things which are from Him; and as they believed also that temptations are from Him, they called God on this occasion Shaddai, yet by this name they did not mean another god, but the One Only God as to temptations. When, however, the Ancient church declined, they began to worship as many gods as there were names of the One Only God, and they also of themselves added several more to them. This custom became at length so prevalent, that every family had its own god, which they altogether distinguished from the rest that were worshipped by other
2 families. The family of Terach, from which Abraham came, worshipped Shaddai for its God, see n. 1356, 1992, 2559, 3667. Hence not only Abraham, but also Jacob, acknowledged Him as their God, and also in the land of Canaan. This, however, was permitted them, lest they should be forced from their religiosity; for no one is forced from what he regards as holy. But as the Ancients by Shaddai understood Jehovah Himself, or the Lord, Who was so named when they underwent temptations, therefore, Jehovah or the Lord took this name when He appeared to

Abraham (Genesis, chap. xvii. 1), and also when He appeared to Jacob (Genesis, chap. xxxv. 11). The reason why Shaddai signifies not only temptation, but also consolation, is, that all spiritual temptations are succeeded by consolation, as I have been given to know from experience in the other life; for when any one in that life suffers hardships from evil spirits, by infestations, excitations to evils, and persuasions to falsities, no sooner are the evil spirits removed, than he is received by the angels, and is brought into a state of comfort through a delight suitable to his genius.

5629. *Give you mercies before the man.*—This signifies that spiritual truth may receive you graciously, as appears (1) from the signification of giving mercies, as denoting receiving graciously; and (2) from the representation of Joseph, when he is called the man (*vir*), as denoting spiritual truth, as above, n. 5627.

5630. *And send you your other brother.*—This signifies that he may give the good of faith, as appears from the representation of Simeon, who here is the other brother, as denoting the good of faith, as above, n. 5626. The reason why sending denotes giving is, that sending is spoken of as applied to the person, but giving as applied to the thing which is signified by the person.

5631. *And Benjamin.*—This signifies that he may also give interior truth, as appears from the representation of Benjamin, as denoting interior truth, see above, n. 5600.

5632. *And I, as I have been bereaved, I shall be bereaved.*—This signifies that the church, before those things are done, will be as if deprived of its truths, as appears (1) from the representation of Israel, who says this of himself, as denoting the church, see n. 3305, 4286; and (2) from the signification of being bereaved, as denoting being deprived of the truths of the church, see n. 5536. That this must be the case before those things are done, is evident; for if there be not the good of faith, which is represented by Simeon, n. 5630, and if there be not interior truth, which is the medium represented by Benjamin, then the church has not any truth, except such truth as is only in the mouth, and not in the heart.

5633. Verses 15–17. *And the men took this present; and they took double silver in their hand, and Benjamin; and they arose, and went down to Egypt; and they stood before Joseph. And Joseph saw Benjamin with them; and he said to him that was over his house, Bring the men home, and slaying slay, and make ready; for the men shall eat with me at noon. And the man did as Joseph said; and the man brought the men to Joseph's house.* *And the men took this present,* signifies that they had truths with them whereby they might obtain favor: *and they took double silver in their hand,* signifies also truth received in power: *and*

Benjamin, signifies and also a medium: *and they arose, and went down to Egypt*, signifies elevation to procure life to themselves from the interiors of scientifics; *and they stood before Joseph*, signifies the presence of the celestial of the spiritual therein: *and Joseph saw Benjamin with them*, signifies the apperception of the spiritual medium with truths, by the celestial of the spiritual: *and he said to him that was over his house*, signifies to that which is of the external church: *Bring the men home*, signifies that the truths in the natural should be introduced thither: *and slaying slay, and make ready*, signifies by the goods of the exterior natural: *for the men shall eat with me at noon*, signifies that they will be conjoined when they are with a medium: *and the man did as Joseph said*, signifies carrying it into effect: *and the man brought the men into Joseph's house*, signifies the first introduction into the good which is from the celestial of the spiritual.

5634. *And the men took this present.*—This signifies that they had truths with them whereby they might obtain favor, as appears (1) from the signification of the men, as denoting truths, see n. 3134; and (2) from the signification of the present, which was given on approaching kings and priests, as denoting to obtain favor, see n. 5619.

5635. *And they took double silver in their hand.*—This signifies also truth received in power, as appears from what was said above, n. 5623, where the same words occur. See also in that number what is meant by truth received in power.

5636. *And Benjamin.*—This signifies and also a medium, as appears from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443.

5637. *And they arose, and went down to Egypt.*—This signifies elevation to procure themselves life from the interiors of scientifics, as appears (1) from the signification of arising, as denoting elevation to the things of spiritual life, see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881; (2) from the signification of going down, as denoting procuring themselves life; for going down, in this passage, has the same signification as in the passage above, where are these words,—"Send the boy with me, and we will arise, and go; and we will live, and not die" (verse 8), which signifies spiritual life according to degrees, concerning which degrees, see n. 5605; and (3) from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, in the present case the interiors of scientifics, because in those interiors is the celestial of the spiritual, which is represented by Joseph; wherefore it is presently said, "and they stood before Joseph." The interiors of scientifics are those things which are spiritual in the natural, and spiritual things are therein, when the scientifics therein are illustrated by the light of heaven; and they are illustrated

by the light of heaven, when a man has faith in the doctrinals which are from the Word, and he has faith when he is in the good of charity; for in such case truths, and thereby scientifics, are illustrated by the good of charity, as by a flame, and hence have their spiritual light. Hence it may be manifest what is meant by the interiors of scientifics.

5638. *And they stood before Joseph.*—This signifies the presence of the celestial of the spiritual therein, as appears (1) from the signification of standing before any one, as denoting presence; and (2) from the representation of Joseph, as denoting the celestial of the spiritual, of which frequent mention has been made above. That the celestial of the spiritual was present in each natural, was represented by Joseph's being made lord over all Egypt: this is what is meant by the presence of the celestial of the spiritual in the interiors of scientifics, for scientifics are in the natural, see n. 5316, 5324, 5326–5328, 5333, 5337, 5373. The truths which are represented by the ten sons of Jacob, are the truths in the natural.

5639. *And Joseph saw Benjamin with them.*—This signifies the apperception of the spiritual medium with truths, by the celestial of the spiritual, as appears (1) from the signification of seeing, as denoting understanding and apperceiving, see n. 2150, 2807, 3764, 4567, 4723, 5400; (2) from the representation of the ten sons of Jacob, who are meant by *with them*, or with whom Joseph saw Benjamin, as denoting truths in the natural, see n. 5403, 5419, 5427, 5458, 5512; and (3) from the representation of Benjamin, as denoting the medium, see n. 5411, 5413, 5443. The reason why it is here called a spiritual medium is, that the truths, which are represented by the ten sons of Jacob, were now about to be conjoined with truth from the Divine, which is Joseph, and this conjunction is effected only by a spiritual medium; wherefore, when that medium was apperceived, it immediately follows, that—"Joseph said to the man that was over his house, Bring the men home, and slaying slay, and make ready; for the men shall eat with me at noon;" which signifies that they should be introduced and conjoined because they were with a medium. What the 2
spiritual is in respect to the natural, we must further explain in a few words, because most in the Christian world are so ignorant of what the spiritual is, that when they hear the expression, they hesitate, and say to themselves, that no one knows what the spiritual is. The spiritual with man is, in its essence, the very affection of good and truth for the sake of good and truth, and not for the sake of self, also the affection of what is just and fair for the sake of what is just and fair, and not for the sake of self. When a man is sensible in himself of what is delightful and pleasant, and especially of satisfaction and

blessedness, from those principles, this with him is spiritual, which does not arise from the natural world, but from the spiritual world, or from heaven, that is, through heaven from the Lord. This then is the spiritual, which, when it reigns in a man, affects and as it were gives a tincture to every thing which he thinks, which he wills, and which he does, and makes his thoughts and voluntary acts to partake of what is spiritual, until they also at length become spiritual with him, when he passes out of the natural world into the spiritual. In a word, the affection of charity and faith, that is, of good and truth, with the delight and pleasantness, and especially the satisfaction and blessedness thence derived, which man interiorly feels, and which constitute him a truly Christian man, is
3 the spiritual. The reason why most in the Christian world are ignorant of what the spiritual is, is that they make faith and not charity the essential of the church; hence, as the few that are solicitous about faith, think little, if anything, concerning charity, and know little, if anything, what charity is, they have no perception, because no Knowledge, of the affection which is of charity; and he who is not in the affection of charity, can never know what the spiritual is; especially at this day, when scarcely any one has any charity, because it is the last time of the church. But it should be known, that the spiritual, in the general sense, signifies the affection both of good and of truth, whence heaven is called the spiritual world, and the internal sense of the Word the spiritual sense; but specifically that which is of the affection of good is called celestial, and that which is of the affection of truth is called spiritual.

5640. *And he said to him that was over his house.*—This signifies to that which is of the external church, as appears from the representation of him that is over the house, as denoting the external church, when he that is in the house denotes the internal church, see n. 1795; and as, in the internal sense, the person is not regarded, but the thing, see n. 5225, 5287, 5434, therefore, by him that was over the house, is signified that which is of the external church.

5641. *Bring the men home.*—This signifies that the truths in the natural should be introduced thither, as appears from the signification of the sons of Jacob, as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5458, 5512; that they should be introduced thither, is signified by bringing them home.

5642. *And slaying slay, and make ready.*—This signifies by the goods of the exterior natural, as appears from the signification of slaying, as involving that which was slain, namely, an ox, a calf, a goat, or other cattle, thus denoting the goods of the natural. That an ox and a calf denote the goods of the natural, see n. 2180, 2566, 2781, 2830, in the present case the goods of

the exterior natural, because by them they were now first introduced to conjunction; for "he brought the men to Joseph's house," signifies the first introduction into the good which is from the celestial of the spiritual, see below, n. 5645. As a calf and an ox signify the goods of the natural, every operation respecting them also signifies that good, for the one involves the other.

5643. *For the men shall eat with me at noon.*—This signifies that they will be conjoined when they are with a medium, as appears from the signification of eating, as denoting being communicated, being conjoined, and being appropriated, see n. 2187, 2343, 3168, 3513, 3596, 3832; and as they were with the spiritual medium, which is Benjamin, n. 5639, it is said at noon, for noon signifies a state of light, thus a spiritual state, which is [effected] by a medium, n. 1458, 3708.

5644. *And the man did as Joseph said.*—This signifies carrying it into effect, as appears without explanation.

5645. *And the man brought the men to Joseph's house.*—This signifies the first introduction into the good which is from the celestial of the spiritual, as appears (1) from the signification of bringing, as denoting introduction, as above, n. 5641; (2) from the signification of the sons of Jacob, as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5428, 5512; (3) from the signification of a house, as denoting good, see n. 3652, 3720, 4982, hence also a house denotes the church, n. 3720, for the church is the church from good; and (4) from the representation of Joseph, as denoting the celestial of the spiritual, of which frequent mention has been made above. From these considerations it is evident that "The man brought the men to Joseph's house," signifies that the truths in the natural were introduced into the good which is from the celestial of the spiritual. The reason why it signifies the first introduction, is, that they now only ate with Joseph, and did not know him; this signifies general conjunction, which is the first introduction, for at that time truth from the Divine flows in in a general way, and is not known; but when the in-flowing truth is noticed, there is another conjunction, which is signified by Joseph's making himself known to his brethren (see chap. xlv.).

5646. Verses 18–23. *And the men were afraid at being brought to Joseph's house; and they said, For the word of the silver that was brought back in our wallets in the beginning are we brought; that he may roll down upon us, and cast himself upon us, and take us for servants, and our asses. And they drew near to the man who was over Joseph's house, and spoke to him* [*at*] *the inner door of the house. And they said, Upon me, my lord, coming down we came down in the beginning to buy food. And it came to pass, when we were come to the inn, and had opened our wallets, and*

behold! every one's silver was in the mouth of his wallet, our silver in its weight; and we have brought it back in our hand. And other silver we make to come down in our hand to buy food; we know not who put our silver in our wallets. And he said, Peace be to you; fear not; your God, and the God of your father, hath given you a hidden gift in your wallets; your silver came to me: and he brought Simeon out to them. And the men were afraid, signifies a drawing back: *at being brought to Joseph's house,* signifies at the truths which are of the natural being adjoined and made subject to the internal: *and they said, For the word of the silver that was brought back in our wallets in the beginning are we brought,* signifies because truth in the exterior natural appears to be given freely, that therefore they were made subject: *that he may roll down upon us, and cast himself upon us,* signifies that on this account they were reduced under absolute Power: *and take us for servants, and our asses,* signifies so that whatever is in each natural is of no account: *and they drew near to the man that was over Joseph's house,* signifies the doctrinals of the church: *and spoke to him* [*at*] *the inner door of the house,* signifies consultation from doctrinals concerning introduction: *and they said, Upon me, my lord,* signifies bearing witness: *coming down we came down in the beginning to buy food,* signifies the desire of procuring good for truths: *and it came to pass, when we were come to the inn, and had opened our wallets,* signifies introspection into the exterior natural: *and behold! every one's silver was in the mouth of his wallet,* signifies that it was clearly seen, that truths were given as it were freely: *our silver in its weight,* signifies truths according to the state of each: *and we have brought it back in our hand,* signifies that the things which were given freely are submitted as much as possible: *and other silver we make to come down in our hand to buy food,* signifies that there is a desire by means of truth to procure good from elsewhere: *we know not who put our silver in our wallets,* signifies non-belief arising from ignorance of the source of truth in the exterior natural: *and he said, Peace be to you; fear not,* signifies that it is well; let them not despair: *your God, and the God of your father,* signifies the Lord's Divine Human: *hath given you a hidden gift in your wallets,* signifies that it was from Him without any prudence of theirs: *your silver came to me,* signifies that it will seem like truth procured by them: *and he brought Simeon out to them,* signifies that he adjoined the will to truths.

5647. *And the men were afraid.*—This signifies a drawing back, as appears from the signification of being afraid, as here denoting a drawing back, namely, from conjunction with the internal. Fear arises from various causes, as from dangers to life, the loss of gain, and also of honor and reputation; there

is a fear likewise of being brought into slavery, and thereby of losing liberty, and with liberty the delight of life. This is the subject treated of in what follows, for they were afraid lest they should be adjoined to the internal, and should thereby lose their proprium, and with proprium their liberty, and with liberty the delight of life, for the latter depends on liberty; hence it is that "the men were afraid," signifies a drawing back, namely, lest they should be adjoined. We will here explain in a few words, how the case is with the above conjunction, namely, with the conjunction of the external or natural man with the internal or spiritual. The external or natural man from the first period of life has the dominion, and does not know that there is an internal or spiritual man. Wherefore when a man is reformed, and begins to become spiritual or internal from being natural or external, the natural at first rebels; for he is taught that the natural man ought to be subdued, that is, that all his concupiscences ought to be extirpated, together with the things which confirm them. Hence, when the natural man is left to himself, he thinks that thus he will totally perish, for he knows no other than that what is natural is everything, and is in utter ignorance of the immense and ineffable things contained in what is spiritual; and when the natural man thinks thus, he draws back, and is not willing to be subjected to the spiritual. This is what is here signified by fear.

5648. *At being brought to Joseph's house.*—This signifies at the truths which are of the natural being adjoined and made subject to the internal, as appears from the signification of being brought to Joseph's house, as denoting being conjoined and made subject to the internal, for Joseph represents the internal, because he represents truth from the Divine, or the celestial of the spiritual, see n. 5307, 5331, 5332, 5417, 5469; and a house signifies both a man's internal and his external, n. 3128, 3538, 4973, 5023, in the present case the internal, because it is said Joseph's house; and being brought, namely, to the internal, signifies being adjoined, and as it signifies being adjoined, it also signifies being subjected. The reason of this is, that when the natural is adjoined to the internal, it is then made subject thereto, for the dominion which the natural man previously enjoyed is now transferred to the spiritual; concerning which dominion, by the Divine mercy of the Lord, more will be said in what follows. We will here briefly shew [2] how the case is with the internal sense. The internal sense of the Word is principally for the use of those who are in the other life: they, when they are with a man who is reading the Word, perceive it according to the internal sense, but not according to the external sense; for they understand no human expressions, but only the sense of

the expressions, and this not according to a man's natural thoughts, but according to his spiritual thoughts: into this spiritual sense the natural sense, which appertains to the man, is instantly changed, comparatively as the language of a speaker is suddenly turned into the language of the hearer, though it be a different one; thus the sense of human natural thought is changed into spiritual, for spiritual language or speech is proper to the angels, but natural language or speech is proper to man. The reason why the change as it were of one language into another is so sudden is, that there is a correspondence of all things in general and particular in the natural world with those which are in the spiritual world.
3 Now as the internal sense of the Word is principally for the use of those who are in the spiritual world, therefore such things are here related in the internal sense, as are for their use, and as they find pleasant and delightful. But the more interior such things are, so much the more remote are they from the apprehension of men, to whom the things of the world and the body alone are pleasant and delightful, and when this is the case, the spiritual things of the internal sense are accounted cheap, and are also loathed. Let every one examine himself whether the things contained in the internal sense, in what now follows, and which are such as cause the greatest delight to the angelic societies, are trifling and distasteful to him. Hence also it may be evident to every reflecting person, what is the difference between the delights of men and those of the angels, also in what things the angels make wisdom consist, and in what men make it consist, namely, that the angels make it consist in such things as men account trifling and hold in aversion, and that men make wisdom consist in such things as the angels are unconcerned about, and many in such things as the angels reject and shun.

5649. *And they said, For the word of the silver that was brought back in our wallets in the beginning are we brought.*— This signifies because truth in the exterior natural appears to be given freely, that, therefore, they were made subject, as appears (1) from the signification of the silver that was brought back, as denoting truth given freely, see n. 5530, 5624; (2) from the signification of a wallet, as denoting the entrance of the exterior natural, see n. 5497; and (3) from the signification of being brought, as denoting being adjoined and made subject,
2 see just above, n. 5648. The case herein is this. As they perceived that scientific truths in the exterior natural were given freely, and on that account were allured to conjoin themselves to the internal, and thus were made subject thereto, hence, as we said just above, they were deprived of their liberty, and thereby of all the delight of life. That this is the case, namely, that it is perceived that scientific truths were given freely,

either in the exterior or interior natural, is altogether unknown to man; the reason being that he is in no such perception, for he does not at all know what is given him freely, still less what is stored up in the exterior natural, and what in the interior. The general cause of his wanting this perception is, that worldly and terrestrial things engage his heart, but not celestial and spiritual things, and as on this account he does not believe in any influx through heaven from the Lord, so also he does not believe that anything is given to him; when nevertheless all the truth which he concludes rationally from scientifics, and which he supposes to be from his Own power, is such as is given him; still less can he perceive whether it be stored up in the exterior natural, or in the interior, because he is ignorant that the natural is twofold, namely, the exterior which is near to the external senses, and the interior which is remote from those senses, and turns itself to the rational. Since man is 3
ignorant of these subjects, it is impossible he can have any perception respecting them, for the Knowledge of a thing must precede the perception of it; but the angelic societies know and perceive these things distinctly and clearly, not only what is given them freely, but also where it is, as may be manifest from the following experience. When any spirit, who is in good, and is thence in the faculty, comes into an angelic society, he comes at the same time into all the knowledge and intelligence appertaining to the society, which knowledge and intelligence he had not possessed before, and in this case he knows no other than that he had the knowledge and intelligence before, and that it was from himself; but when he reflects, he apperceives that it is given him freely by the Lord through that angelic society; and he also knows from the angelic society, where it is, whether it be in the exterior or in the interior natural, for there are angelic societies which are in the exterior natural, and others which are in the interior; but the natural appertaining to them is not like that appertaining to man, but is a spiritual natural, being made spiritual in consequence of being conjoined and made subject to what is spiritual. From these considerations it may be manifest, that 4
the things which are here related in the internal sense, actually so exist in the other life, namely, that there they apperceive what is given them freely, also where it is stored up, although man at this day knows nothing of such things; but in ancient times, such things were known to the men of the church, being taught them by their scientifics, and likewise by their doctrinals, for they were interior men; whereas since those times men have successively become exterior, so much so that at the present day they are immersed in the body, thus in the outermost. A proof of this is, that they do not even know what the spiritual is, and what the internal is, neither do

they believe in their existence. Yea, to such an extreme in the body have they departed from interior things, that they do not even believe that there is a life after death, or that there is a heaven or a hell. Yea, in consequence of their receding from interior things to such an extreme, they have become so stupid in spiritual things, as to believe the life of man to be like that of beasts, and thus that man will die in like manner; and what is wonderful, this is the belief of the learned more than of the simple, and him who believes otherwise they regard as a simpleton.

5650. *That he may roll down upon us, and cast himself upon us.*—This signifies that on that account they were brought under absolute Power, as appears (1) from the signification of rolling down upon any one, as denoting representing him as in fault; and (2) from the signification of casting himself upon any one, as denoting bringing him under Power, in this case absolute Power, for these words follow, "To take us for servants, and our asses." The case herein is this. Before the natural man is conjoined to the spiritual, or the external man to the internal, it is left to him to think, whether he is willing that the concupiscences arising from the love of self and the world, and the considerations by which he had defended them, should be abolished, and the spiritual or internal man be vested with the dominion. It is left to him to think thus, to the intent that he may freely choose what he pleases. When the natural man without the spiritual thinks on this, he instantly rejects it, for he loves his concupiscences, because he loves himself and the world; whence he becomes anxious, and supposes that, if those concupiscences were abolished, there would be no more life remaining to him, for he places his all in the natural or external man; or he supposes that he will afterwards be unable to do anything from himself, and that whatever he thinks, wills, and acts, will flow in through heaven, thus that he will no longer be his own master. When the natural man left to himself is in this state, he draws himself back, and resists: but when any light through heaven from the Lord flows in into his natural, he begins to think that it is better that the spiritual man should have the dominion, for thereby he can think and will what is good, and thus can come into heaven, which he could not do if the natural were to have the dominion: and when he thinks that all the angels in the universal heaven are of this character, and that hence they are in ineffable joy, he then enters into combat with the natural man, and at length is willing that it should be made subordinate to the spiritual. In this state the man who is to be regenerated is put, to the intent that he may freely turn whither he will, and so far as he freely turns in the above direction, so far he is regenerated. These are the things which are here treated of in the internal sense.

5651. *And take us for servants, and our asses.*—This signifies insomuch that whatever is in each natural is of no account, as appears (1) from the representation of the ten sons of Jacob, who speak these things of themselves, as denoting truths in the natural, see n. 5403, 5419, 5427, 5458, 5512; (2) from the signification of servants, as denoting trivial things, n. 2541, 2567, in the present case things of no account, of which we shall speak presently; and (3) from the signification of asses, as denoting those things that are in the natural, which are scientifics, see n. 5492, in the present case in the exterior natural, because the truths which are signified by the sons of Jacob are in the interior natural. With this circumstance, that whatever 2
is in each natural is of no account, the case is as follows. In order that a man may become spiritual, it is necessary that his natural should become of no account, that is, should be able to do nothing of itself, for so far as the natural is able to act from itself, so far the spiritual cannot act. For the natural from infancy has imbibed nothing but what is of the lusts of self and of the world, thus things contrary to charity. The effect of these evils is, that good cannot flow in through the internal man from the Lord, for whatever flows in is turned in the natural into evil, the natural being the plane in which the influx terminates. Wherefore unless the natural, that is, the evil and the falsity, which had formed the natural, become of no account, good from the Lord through heaven, cannot at all flow in, it having no abiding place, but being dissipated, since it cannot dwell in what is evil and false; hence it is that the internal is closed in proportion as the natural is not reduced to nothing. This is also known in the church from the doctrinal which teaches, that the old man must be put off, in order that the new man may be put on. Regeneration consists entirely in the sub- 3
jugation of the natural, and the exaltation of the spiritual to the dominion; and the natural becomes subdued when it is reduced to correspondence. When the natural is reduced to correspondence, it no longer reacts, but acts as it is commanded, and obeys the dictates of the spiritual, in nearly the same manner as the acts of the body obey the dictates of the will, and as the speech with the countenance is according to the influx of the thought. Hence it is evident that the natural ought altogether to become as nothing in respect to the will, in order that a man may become spiritual. But it is to be noted, that the old natural, being 4
formed of evils and falsities, must become as nothing, and when it becomes as nothing, the man is gifted with a new natural, which is called the spiritual natural, spiritual from the circumstance, that the spiritual is what acts by its means, and manifests itself by it, as the cause by the effect; and it is well known that the cause is the all of the effect: hence the new natural, as to thinking, willing, and producing effect, is merely a represent-

ative of the spiritual. When this is the case, the man receives good from the Lord, and when he receives good, he is gifted with truths, and when he is gifted with truths, he is perfected in intelligence and wisdom, and when he is perfected in intelligence and wisdom, he is blessed with happiness to eternity.

5652. *And they drew near to the man who was over Joseph's house.*—This signifies the doctrinals of the church, as appears from the signification of the man (*vir*) who was over Joseph's house, as denoting that which is of the external church, see above, n. 5640, thus what is doctrinal, for this is of the church; besides, a man signifies truth, thus what is doctrinal, n. 3134, and a house the church, n. 1795; and as Joseph is the internal, n. 5469, Joseph's house is the internal church; what is doctrinal from the Word is what is over that house, serving and ministering.

5653. *And spoke to him* [*at*] *the inner door of the house.*—This signifies consultation from doctrinals concerning introduction, as appears (1) from the signification of speaking to him, namely, to the man who was over Joseph's house, as denoting consultation from them, namely, from doctrinals; and (2) from the signification of the inner door of the house, as denoting introduction, see n. 2356, 2385, in the present case from the natural or external man to the spiritual or internal, which is the subject treated of. This being the signification, in the original tongue it is not said "*at* the inner door of the house," but "the inner door of the house."

5654. *And they said, Upon me, my lord.*—This signifies bearing witness, as appears from the formula itself, as being a formula of witnessing, namely, that they were about to speak the truth concerning the silver which was found in the mouth of every one's wallet.

5655. *Coming down we came down in the beginning to buy food.*—This signifies the desire of procuring good for truths, as appears from the signification of coming down, as denoting the desire or intention; for he who comes down, or betakes himself anywhere, does it with an intention, in the present case, to procure good for truths, which is signified by buying food; for buying signifies procuring and appropriating, see n. 4397, 5374, 5406, 5414, 5426, and food signifies the good of truth, n. 5340, 5342, in the present case good for the truths which are represented by the sons of Jacob, who say these things concerning themselves.

5656. *And it came to pass, when we were come to the inn, and had opened our wallets.*—This signifies introspection into the exterior natural, as appears (1) from the signification of an inn, as denoting the exterior natural in general, see n. 5495; (2) from the signification of opening, as denoting introspec-

tion; for he who opens, does so for the sake of introspection; and (3) from the signification of a wallet, as denoting specifically the exterior natural, see n. 5497.

5657. *And, behold! every one's silver was in the mouth of his wallet.*—This signifies that it was clearly seen that truths were given as it were freely, as appears from the signification of every one's silver in his sack, as denoting truths given freely, see n. 5530, 5624, in like manner every one's silver in the mouth of his wallet, with this difference, that the latter signifies that the truths which were given freely, were stored up in the entrance of the exterior natural; for the mouth of the wallet signifies the entrance of the exterior natural, n. 5497. The reason why it is here signified *as it were* given freely, is, that they are in a state of doubt whether they are willing to be conjoined to the internal, and to become as nothing; and when any one is in a state of doubt, he entertains also doubtful feelings concerning confirmatory truths.

5658. *Our silver in its weight.*—This signifies truths according to the state of each, as appears (1) from the signification of silver, as denoting truth, see n. 1551, 2954; and (2) from the signification of a weight, as denoting the state of a thing in respect to good, see n. 3104; thus truths according to the state of each denotes according to the good which they are capable of receiving. Weights and measures are frequently mentioned in the Word; in the internal sense, however, they do not signify weights and measures, but weights signify the states of a thing as to good, and measures the states of a thing as to truth; so also heaviness and extension—heaviness in the natural world corresponding to good in the spiritual world, and extension to truth. The reason of this is, that in heaven, whence correspondences are, there is neither heaviness nor extension, because there is no space; there appear indeed among spirits things heavy and extended, but they are appearances arising from the states of good and of truth in a higher heaven. That silver 2
signifies truth, was very well known in ancient times, in consequence of which the Ancients distinguished the times, from the first age of the world to the last, into the golden, silver, copper, and iron ages, to which also they added an age of clay. The golden ages they called those times, when innocence and integrity prevailed, and when every one did good from good, and justice from justice. The silver age they called those times, when there was no longer any innocence, but still a species of integrity, which did not consist in their doing good from good, but in their doing truth from truth. But the copper and iron ages they called those which were still inferior. The reason why they 3
so called those times was not from comparison but from correspondence; for the Ancients knew that silver corresponds to truth, and gold to good, and this from communication with

spirits and angels. For when in a higher heaven they are conversing about good, there is an appearance of what is golden with those who are in the first or ultimate heaven below them; and when they are conversing about truth, there appears there what is silvery, sometimes to such a degree, that not only the walls of the rooms which they inhabit glitter with gold and silver, but even the atmosphere itself: likewise among the angels of the first or ultimate heaven, who are in good from good, there appear tables, candlesticks, and many other things, of gold; but with those who are in truth from truth, there appear such things of silver. But who at this present day knows that the ages were called golden and silver by the Ancients from correspondence? yea, who at this day knows anything about correspondence? And yet he who does not know this, and especially he who makes his delight and wisdom to consist in disputing whether it be so or not, cannot even attain to the least knowledge concerning the innumerable things which are of correspondence.

5659. *And we have brought it back in our hand.*—This signifies that the things which were given freely are submitted as much as possible, as appears (1) from the signification of bringing back, as here denoting submitting; and (2) from the signification of in our hand, as denoting as much as possible, see above, n. 5624; that they were the things which were given freely, is signified by the silver in the mouth of the wallet, which they brought back, n. 5657.

5660. *And other silver we make to come down in our hand to buy food.*—This signifies that there is a desire by means of truth to procure good from elsewhere, as appears (1) from the signification of silver, as denoting truth, see just above, n. 5657; and since silver signifies truth, other silver signifies other truth, hence it signifies truth procured from elsewhere: as there is no truth which is genuine, but from the Lord, Who gives it freely, so also the very truth cannot be procured from elsewhere: and (2) from the signification of making to come down, as denoting the desire to procure, namely, the good of truth, which is signified by the corn they came to buy. The historical sense of the letter implies, that other silver also came to Joseph to buy food from him, thus not from elsewhere. The internal sense, however, does not remain in the historical sense of the letter, which it does not regard, but in the thing itself which is treated of, which in this case is that if they were brought into subjection as servants because some truths in the exterior natural had been given them freely, they would procure to themselves good by truth from some other source. Such also is the series in the internal sense; for it is presently said, "We know not who put our silver in our wallets," which signifies that they did not believe, because they did not know,

whence came the truth in the exterior natural. The case is 2
similar in the other life with spirits, who by means of truths are initiated into good, and especially into this, that all good and truth flow in from the Lord; and when they apperceive that whatever they think and will flows in, and thus that they cannot think and will from themselves, they resist to the utmost, believing that thus their own proper life would be annihilated, and that thus all their delight would perish, for they make delight to consist in the proprium; and moreover, if they cannot do what is good or believe what is true from themselves, they think they must then hang down their hands, doing nothing and thinking nothing of themselves, and wait for influx. They are permitted to think thus to such a degree, that they almost conclude with themselves that they are unwilling to receive good and truth thence, but from elsewhere, where there is no such deprivation of the proprium; sometimes also it is given to them to inquire where they may find it; but afterwards, when they cannot find it anywhere, those who are regenerating return, and freely choose to be led by the Lord as to willing and thinking; they are then also informed, that they will soon receive a celestial proprium, such as the angels have, and with this proprium likewise blessedness and happiness to eternity. The celestial proprium exists from the new will which is 3
given by the Lord, and differs from man's proprium in this, that they no longer respect themselves in everything they do, and in everything they learn and teach, but they respect their neighbor, the public, the church, the Lord's kingdom, and thus the Lord Himself. It is the ends of life that are changed. The ends of having respect to lower things, namely, to the world and self, are removed, and the ends of having respect to higher things are substituted in their place. The ends of life are the man's life itself; for his ends constitute his very will and his very loves, since what a man loves, this he wills and regards as an end. He who is gifted with a celestial proprium is also in tranquillity and peace, for he trusts in the Lord, and believes that no evil will befall him, and knows that concupiscences will not infest him: and moreover, he who is in celestial proprium is in essential freedom, for to be led by the Lord is freedom, and he is led in good, from good to good. Hence it may be manifest, that such a one is in blessedness and happiness, for there is nothing which disturbs him, nothing of self-love, consequently nothing of enmity, hatred, or revenge; and nothing of the love of the world, consequently nothing of fraud, fear, or restlessness.

5661. *We know not who put our silver in our wallets.*— This signifies non-belief arising from ignorance of the source of truth in the exterior natural, as appears (1) from the signification of not knowing, as denoting in the spiritual sense not

believing, or non-belief; (2) from the signification of who put, as denoting ignorance of the source; (3) from the signification of silver, as denoting truth, see n. 5658; and (4) from the signification of a wallet, as denoting the exterior natural, see n. 5497.

5662. *And he said, Peace be to you; fear not.*—This signifies that it is well; let them not despair; as appears (1) from the signification of peace, as denoting being well, of which we shall speak presently; and (2) from the signification of not fearing, as denoting not despairing; for in the internal sense a change of state is treated of,—that they should no longer procure to themselves truths by their Own power, and good by means of truths, but that they should be gifted with them from the Lord; and as they supposed that they should thereby lose their proprium, thus their freedom, and consequently all the delight of their life, they were in despair, as is evident from what goes before. Hence it is, that Fear not, here signifies let them not despair; for fear arises from various
2 causes, n. 5647, and hence it also signifies various things. The reason why peace denotes being well, is, that it is the inmost, and hence the universal ruling principle in all things in heaven; for peace in heaven is like the spring season on earth, or like the dawn, which do not affect by sensible varieties, but by a universal pleasantness which flows in into everything which is perceived, and imbues not only the perception itself, but also all the objects with pleasantness. At this day scarce any one knows what peace denotes when it is mentioned in the Word, as in the benediction, "Jehovah lift up His faces upon thee, and *give thee peace*" (Numb. vi. 26, and elsewhere). Almost every one believes that peace consists in security from enemies, and in domestic and social tranquillity; nevertheless, it is not this peace which is there meant, but a peace which immensely transcends it, and which is the heavenly peace spoken of just above. No one can be gifted with this peace, but he who is led by the Lord, and is in the Lord, that is, in heaven, where the Lord is all in all; for heavenly peace flows in, when the lusts arising from the love of self and the world are taken away, since it is these lusts which take away peace, for they infest a man's interiors, and cause him at length to place rest in restlessness, and peace in disturbance, because he places delight in evils. So long as a man is in such evils, he cannot at all know what peace is, yea, so long as he believes that the above peace is a thing of no account; and if any one says, that the above peace is perceived when the delights arising from the love of self and the world are removed, he ridicules the idea, because he places peace in the delight of evil, which is opposite to peace.
3 As peace is of this nature, namely, the inmost of all happinesses and blessednesses, and thence the universal ruling principle in

each particular thing, therefore the Ancients adopted a common form of speech, and said, "Peace be to you," when they meant to wish any one's welfare; and they inquired whether he had peace, when they meant to ask whether it was well with him. See what has been said and shewn above concerning peace, namely, that peace in the heavens is like the spring and dawn on the earths, n. 1726, 2780. That peace in the supreme sense denotes the Lord, in the representative sense His kingdom, and that it is the Lord's Divine affecting good from the inmost, see n. 3780, 4681. That all restlessness arises from evil and falsity, but peace from good and truth, n. 3170.

5663. *Your God, and the God of your father.*—This signifies the Lord's Divine Human, as may appear from this consideration, that where God or Jehovah is named in the Word, the Lord is meant, and not another, n. 1343, 1736, 2921, 3035; and when it is said your God, and the God of your father, that is, the God of Israel and Jacob, and of his sons, it means the Lord's Divine Human, and indeed as to the Divine natural, n. 3305, 4286, 4570; for Israel represents the Lord as to the interior natural, and Jacob as to the exterior, and his sons as to truths in that natural. That God and Jehovah in the Word 2
mean the Lord, was not known to the Jewish church, neither indeed is it known at this day to the Christian church. The reason why the Christian church has not known this is, that it has distinguished the Divine into three persons; whereas the Ancient church which was after the flood, and especially the Most Ancient church which was before the flood, by Jehovah and God meant no other than the Lord, and indeed the Lord as to the Divine Human. They also had a knowledge of the Divine itself which is in the Lord, and which He calls His Father. They were not, however, able to think of that Divine itself which is in the Lord, but of the Divine Human, consequently they could not be conjoined to another Divine, for conjunction is effected by thought which is of the understanding, and by affection which is of the will, thus by faith and love. For when the Divine itself is thought of, the thought falls as it were into the boundless universe, and is thereby dissipated, so that no conjunction is effected. But it is otherwise when the Divine itself is thought of as the Divine Human. They knew also, that unless they were conjoined with the Divine, they could not be saved. On this account the Divine 3
Human was what the Ancient churches adored. Jehovah also manifested Himself among them in the Divine Human; and the Divine Human was the Divine itself in heaven, for heaven constitutes one man, which is called the Grand Man, and which has been previously treated of at the end of several chapters. This Divine in heaven is no other than the Divine itself, but in heaven it is as a Divine Man. It is this Man that the Lord

took upon Him, and made Divine in Himself, and united to the Divine itself, as it had been united from eternity, for from eternity there had been oneness; and this because the human race could not otherwise be saved. For it could no longer suffice that the Divine itself through heaven, thus through the Divine Human there, could flow into human minds; wherefore the Divine itself willed to unite to itself the Divine Human actually by means of the Human assumed in the world. The latter and the former is the Lord.

5664. *Hath given you a hidden gift in your wallets.*—This signifies that it was from him without any prudence of theirs, as appears (1) from the signification of a hidden gift, as denoting the truth and good which are given by the Lord while man is unconscious of it; and (2) from the signification of the silver that was brought back in the sacks or in the wallets, as denoting without any of their own power, see n. 5488, 5496, 5499; hence it is evident, that the words, "He hath given you a hidden gift in your wallets," signifies that from Him, namely, the Lord's Divine Human, were truth and good in the natural, without any of their own power; and as it is without their power, it is without their prudence. It is said their prudence, because prudence corresponds to providence, and what is of the Divine providence, is not of man's prudence.

5664½. *Your silver came to me.*—This signifies that it will seem like truth procured by them, as appears from the signification of silver, as denoting truth, see n. 1551, 2954. Their silver coming to him, denotes that they bought it, thus that they themselves procured it to themselves; for buying denotes procuring, n. 5655. Hence it is, that your silver came to me, signifies truth procured by them. But as the truth, which is of faith, is never procured by any man, but is insinuated and given by the Lord, and yet it seems as if it were from man, therefore it is said, that *it will seem* like truth procured by them.

2 That truth is insinuated and given by the Lord, is also well known in the church. For the church teaches that faith is not from man but from God, thus not only the confidence, but also the truths which are of faith; nevertheless, it appears that the truths which are of faith are procured by man. Of the fact that they flow in, he is altogether ignorant, because he does not perceive it. The reason why he does not perceive it is, that his interiors are closed, so that he cannot have perceptible communication with spirits and angels: when the interiors are closed, the man is incapable of knowing anything concerning

3 influx. But it should be known, that it is one thing to know the truths of faith, and another to believe them. Those who merely know the truths of faith, commit them to memory like other things relating to any science, for these things man can procure to himself without that influx: but those truths

have no life in them, as is manifest from the consideration, that an evil man, even the most wicked, can know the truths of faith just as well as a good and pious man; but with the evil, as we said, those truths have no life, for when an evil man brings them forth, he has in view in each of them either his own glory or his own gain; the consequence of which is, that the love of self and of the world puffs them up, and constitutes as it were their life; but this life is such as prevails in hell, and is called spiritual death: hence it is that when he brings them forth, he does so from the memory, and not from the heart. Whereas he who believes the truths of faith, brings them forth from the heart at the same time that he does from the mouth; for with him the truths of faith are so rooted, that they have root in the external memory, and thence grow towards the interior or superior parts, as fruit-bearing trees, and also as trees adorn themselves with leaves and at length with blossoms, in order that they may bear fruit. Thus a man of 4
this description by the truths of faith intends nothing but uses, which are the deeds of charity, and which to him are fruits. These are what a man cannot procure to himself even in the smallest degree, but they are given him freely by the Lord, and this every moment of his life, yea, if he be willing to believe it, innumerable things are given him every moment. But since man is of such a quality that he has no perception of such influx, for if he had perception he would rebel, as was said above, because he would believe that in such case he should lose his own proprium, and with proprium his freedom, and with freedom his delight, and would thus become of no account, therefore it is that a man does not know any other, than that [he procures truths] from himself. This then is what is meant by *it will seem* like truth procured by them. Moreover, that a man may be gifted with a celestial proprium and a celestial freedom, he ought to do good and to think truth as from himself; but when he reflects on it, he should acknowledge that they are from the Lord, see n. 2882, 2883, 2891.

5665. *And he brought Simeon out to them.*—This signifies that he adjoined the will to truths, as appears (1) from the representation of Simeon, as denoting faith in the will, or the will of doing the truth which is of faith, see n. 3869–3872, 4497, 4502, 4503, 5482; and (2) from the representation of the sons of Jacob, who here are *they* to whom he brought out Simeon, as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5458, 5512. Hence it is evident that by bringing Simeon out to them, is signified that he adjoined the will to truths.

5666. Verses 24–28. *And the man brought the men to Joseph's house, and gave them water; and they washed their feet; and he gave their asses provender. And they made ready*

the present against Joseph's coming at noon, because they heard that they were to eat bread there. And Joseph came to the house, and they brought him the present which was in their hand, to the house; and they bowed themselves to him to the earth. And he asked them as to peace; and he said, Hath your father peace, the old man of whom ye said? is he yet alive? And they said, Thy servant our father hath peace, he is yet alive; and they bent themselves and bowed themselves. And the man brought the men to Joseph's house, signifies initiation to conjunction with the internal: *and gave them water,* signifies the general influx of truth from the internal: *and they washed their feet,* signifies the consequent purification of the natural: *and he gave their asses provender,* signifies instruction concerning good: *and they made ready the present,* signifies insinuation: *against Joseph's coming at noon,* signifies while the internal was present with light: *because they heard that they were to eat bread there,* signifies apperception that good would be adjoined to truths: *and Joseph came to the house,* signifies the presence of the internal: *and they brought him the present which was in their hand* [*to the house*], signifies insinuation as far as possible: *and they bowed themselves to him to the earth,* signifies humiliation: *and he asked them as to peace,* signifies a perception that it is well: *and he said, Hath your father peace, the old man of whom ye said?* signifies that [it is well] also with spiritual good: *is he yet alive?* signifies that it has life: *and they said, Thy servant our father hath peace,* signifies the apperception thence of the natural, that it is well with the good from which [it is derived]: *he is yet alive,* signifies and that it has life: *and they bent themselves and bowed themselves,* signifies exterior and interior humiliation.

5667. *And the man brought the men to Joseph's house.*—This signifies initiation to conjunction with the internal, as appears from the signification of bringing the men to Joseph's house, as denoting adjoining the truths which are of the natural to the internal, see above, n. 5648. That initiation to conjunction is meant, is plain from what follows, that they did eat there, and that Joseph at that time did not make himself known to them, which signifies the general influx, which comes next to be treated of, which also is initiation.

5668. *And gave them water.*—This signifies the general influx of truth from the internal, as appears from the signification of waters, as denoting truth, see n. 2702, 3058, 3424, 4976, and indeed truth in general; hence giving water signifies the general influx of truth: the reason why it is from the internal is, that it was in Joseph's house, n. 5667. The general influx of truth is the illumination which gives the faculty of apperceiving and understanding truth: this illumination is from the light of heaven which is from the Lord, which

light is no other than the Divine truth, see n. 2776, 3138, 3167, 3195, 3222, 3339, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 5400.

5669. *And they washed their feet.*—This signifies the consequent purification of the natural, as appears from the signification of washing the feet, as denoting the purification of the natural, see n. 3147.

5670. *And he gave their asses provender.*—This signifies instruction concerning good, as appears from the signification of giving provender, as denoting instructing in good, for provender signifies the good of scientific truths, see n. 3114; and giving provender, which is feeding, signifies instructing in that good. That feeding denotes instructing, see n. 5201; asses signify scientifics, n. 5492. Hence it is evident, that by giving provender to the asses, is signified instruction concerning the good of scientifics. The good of scientifics is the delight arising from scientific truths. Scientific truths are the most general truths, which appear in natural light, which is from the light of the world; but to make it appear that they are truths, there must be a general influx from the internal, n. 5668, that is, illustration from the light of heaven.

5671. *And they made ready the present.*—This signifies insinuation, as appears from the signification of a present, as denoting obtaining favor, see n. 5619; thus making ready a present denotes insinuation.

5672. *Against Joseph's coming at noon.*—This signifies while the internal was present with light, as appears (1) from the signification of until he came, as denoting when he was present; (2) from the representation of Joseph, as denoting the internal, see n. 5648; and (3) from the signification of noon, as denoting a state of light, see n. 1458, 3195, 3708. The reason why noon denotes a state of light is, that the times of the day, as morning, noon, and evening, correspond to illustrations in the other life, and illustrations in that life are the illustrations of intelligence and wisdom; for in the light of heaven is intelligence and wisdom. The changes of illustration in the other life are like morning, noon, and evening on earth; there are also states of shade like those in the evening, not from the sun in that world, that is, from the Lord, who is always shining, but from the proprium of the angels; for as they are let into their own proprium, they come into a state of shade or evening, and as they are elevated from their own proprium into the celestial proprium, they come into a state of light. Hence it is evident, whence it is that noon corresponds to a state of light.

5673. *Because they heard that they were to eat bread there.*—This signifies apperception that good would be adjoined to truths, as appears (1) from the signification of hearing, as

denoting apperception, see n. 5017; (2) from the signification of eating, as denoting being appropriated and being conjoined, see n. 2187, 3168, 3513, 3596, 3832, 5643; and (3) from the signification of bread, as denoting the good of love, see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976.

5674. *And Joseph came to the house.*—This signifies the presence of the internal, as appears (1) from the signification of coming to the house, as denoting being present, or presence, as above, n. 5672; and (2) from the representation of Joseph, as denoting the internal, see n. 5648.

5675. *And they brought him the present which was in their hand to the house.*—This signifies insinuation as far as possible, as appears (1) from the signification of a present, which was given to kings and priests, as denoting to obtain favor, thus also insinuation, see just above, n. 5671; and (2) from the signification of the expression, which was in their hand, as denoting as far as possible, see also above, n. 5624, 5659.

5676. *And they bowed themselves to the earth.*—This signifies humiliation, as appears from the signification of bowing one's self to the earth, as denoting humbling one's self, see n. 2153; see also below, n. 5682.

5677. *And he asked them as to peace.*—This signifies a perception that it is well, as appears (1) from the signification of asking, as denoting perceiving another's thought, see n. 5597; and (2) from the signification of peace, as denoting being well, see n. 5662.

5678. *And he said, Hath your father peace, the old man of whom ye said?*—This signifies that also [it is well with] spiritual good, as appears (1) from the signification of peace, as denoting being well, as above, n. 5677; and (2) from the representation of Israel, who is here the father, as denoting spiritual good, see n. 3654, 4286, 4598.

5679. *Is he yet alive?*—This signifies that it has life, as appears from the signification of being alive, as denoting spiritual life, see n. 5407.

5680. *And they said, Thy servant our father hath peace.*—This signifies apperception thence of the natural that it is well with the good from which [it is derived], as appears (1) from the signification of saying, as denoting perceiving, see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509; (2) from the signification of peace, as denoting being well, see n. 5662, 5677; and (3) from the representation of Israel, as denoting spiritual good, see just above, n. 5678, which good is called a father, because from it, as from a father, spring the truths and goods in the natural, which are represented by his ten sons; and as the truths and good in the natural are represented by them, the natural also is signified by the same; for the natural is what contains,

and the truths and goods therein are the things contained, which make a one. Hence it is evident that "They said, Thy servant our father hath peace," signifies the apperception thence of the natural that it is well with the good from which [it is derived]. It is said apperception *thence*, namely, from the internal which is represented by Joseph, n. 5648, because all perception of the natural comes from the spiritual, and since it comes from the spiritual, it comes from the internal, that is, through the internal from the Lord. The natural never has any perception or even any life of thought and affection, but what comes from the spiritual; for all things in the natural are of themselves dead, but they are vivified by influx from the spiritual world, that is, through the spiritual world from the Lord. In the spiritual world all things live by virtue of the light which is from the Lord, for in that light there is wisdom and intelligence. That apperception *thence*, or from the internal in the natural, is here signified, follows also from what goes before, n. 5677.

5681. *He is yet alive.*—This signifies that he has life, as appears from what was adduced just above, n. 5679; compare also n. 5407.

5682. *And they bent themselves and bowed themselves.*—This signifies exterior and interior humiliation, as appears (1) from the signification of bending themselves, as denoting exterior humiliation, and (2) from the signification of bowing themselves, as denoting interior humiliation; for bending is a less degree of bowing, on which account also it denotes exterior humiliation; and bowing is a greater degree, on which account it denotes interior humiliation. Moreover, bending is the humiliation of truth, that is, of those who are in truth, thus of the spiritual, and bowing is the humiliation of good, that is, of those who are in good, thus of the celestial; so also bending denotes exterior humiliation, and bowing interior humiliation, for those who are in good are more interior men than those who are in truth. The things contained in this period, in the internal sense, have been for the most part explained merely as to the significations of the expressions, because they are such as have been explained before.

5683. Verses 29–34. *And he lifted up his eyes, and saw Benjamin, his brother, the son of his mother; and he said, Is this your youngest brother of whom ye said to me? and he said, God be gracious to thee, my son. And Joseph made haste, because his compassions were moved towards his brother; and he sought to weep, and came to his bed-chamber, and wept there. And he washed his faces, and went forth, and refrained himself, and said, Set on bread. And they set on for him alone, and for them alone, and for the Egyptians that did eat with him alone; because the Egyptians may not eat bread with the Hebrews; for that is an*

abomination to the Egyptians. And they sat before him, the first-born according to his birthright, and the younger according to his youth; and the men were amazed every man at his companion. And he lifted up portions from his faces to them, and multiplied Benjamin's portion above the portions of them all, by five measures; and they drank, and drank largely with him. And he lifted up his eyes, signifies reflection: *and saw Benjamin,* signifies the apperception of a medium: *his brother, the son of his mother,* signifies the internal from the natural, as from a mother: *and he said,* signifies perception: *Is this your youngest brother of whom ye said to me?* signifies that was born after all, as was also known to them: *and he said, God be gracious to thee, my son,* signifies that the Divine is also with the spiritual of the celestial, which is a medium, because it proceeds from the celestial of the spiritual, which is truth from the Divine: *and Joseph made haste,* signifies from the inmost: *because his compassions were moved,* signifies mercy from love: *towards his brother,* signifies towards the internal from himself: *and he sought to weep,* signifies the effect of mercy from love: *and came to his bed-chamber, and wept there,* signifies in himself, not apparently: *and he washed his faces,* signifies that he so arranged: *and went forth,* signifies by removal: *and refrained himself,* signifies by concealment: *and said, Set on bread,* signifies the perception of conjunction through a medium with truths in the natural: *and they set on for him alone, and for them alone,* signifies an external appearance that the internal was as it were separated from them: *and for the Egyptians that did eat with him alone,* signifies the separation of the scientifics which are in inverted order: *because the Egyptians may not eat bread with the Hebrews,* signifies that they could not be at all conjoined with the truth and good of the church: *for that is an abomination to the Egyptians,* signifies that they are in the opposite: *and they sat before him,* signifies that they were arranged by his presence: *the first-born according to his birthright, and the younger according to his youth,* signifies according to the order of truths under good: *and the men were amazed every one at his companion,* signifies the change of state of each among themselves: *and he lifted up portions from his faces to them,* signifies goods applied to every one from mercy: *and he multiplied Benjamin's portion above the portions of them all,* signifies good imparted to the medium above the good imparted to truths in the natural: *by five measures,* signifies much increased: *and they drank,* signifies the application of truths under good: *and drank largely,* signifies abundantly.

5684. *And he lifted up his eyes.*—This signifies reflection, as appears from the signification of lifting up the eyes, as denoting thought and intention, see n. 2789, 2829, 4339, and also observation, n. 4086, thus reflection; for reflecting is stretching

the intellectual sight, and observing whether a thing be so, and afterwards that it is so.

5685. *And saw Benjamin.*—This signifies the apperception of a medium, as appears (1) from the signification of seeing, as denoting understanding and apperceiving, see n. 2150, 2325, 3764, 3863, 4403–4421, 4567, 4723, 5400; and (2) from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443, 5639.

5686. *His brother, the son of his mother.*—This signifies the internal from the natural, as from a mother, as appears from the representation of Benjamin, who is here the brother and son of the mother, as denoting the internal, see n. 5469; and because it is a medium, therefore it exists from the celestial of the spiritual, which is Joseph, as from a father, and from the natural as from a mother; for it must be derived from each in order to serve as a medium. This then is what is meant by the internal from the natural as from a mother. And as the celestial of the spiritual, which is Joseph, had in like manner existed from the natural as from a mother, but from the Divine as from a father, therefore Benjamin is called, as he had also been from his birth, his brother, the son of his mother; in what presently follows he is also called a son. The Lord, Who, in the supreme sense, is here meant by Joseph, calls every one a brother who has anything of the good of charity from the Lord; he is also called a son of his mother, but in this case the mother means the church.

5687. *And he said.*—This signifies perception, as appears from the signification of saying in the historicals of the Word, as denoting perception, of which frequent mention has been made above. The reason why saying denotes perceiving, is, that in heaven the very thoughts, from which speech flows, are perceived differently from what they are in the world. Hence it is that perceiving in the spiritual sense, denotes speaking or saying in the literal sense, or what is the same, in the natural sense.

5688. *Is this your youngest brother, of whom ye said to me?*—This signifies that was born after all, as was also known to them, as appears (1) from the signification of the youngest brother, as denoting him that is born after all, of which we shall speak presently; and (2) from the signification of whom ye said to me, as denoting what was perceived by them. That saying denotes what is perceived, see just above, n. 5687, thus what is known. The reason why Benjamin is here called, as he was, their youngest brother, that is, born after all or the youngest, is, that this also is the case in the spiritual sense with the medium which Benjamin represents; for the medium with man is born after all; for when man is born spiritually, that is, when he is re-born, his rational, which

is the internal human, is first regenerated by the Lord, and afterwards the natural, see n. 3286, 3288, 3321, 3493, 4612. The medium, therefore, as it derives somewhat from each, namely, from the spiritual or newly-made rational, and also from the natural, and as it cannot derive anything from the natural, unless this also be made new,—on these accounts it cannot be born till afterwards, and, indeed, according to the degree in
2 which the natural is regenerated. All the circumstances which are related in the Word concerning the sons of Jacob, came to pass in that manner from providence, in order that the Word might be written concerning them and their posterity, and might contain in itself the celestial things, and in the supreme sense the Divine things, which they actually represented; thus in the case of Benjamin, as he was born last, he therefore represents the medium between the internal and external, or between the celestial of the spiritual, which the Lord had in the world, and the natural which the Lord also had, and which
3 He made Divine. All the things which are related concerning Joseph and his brethren, in the supreme sense represent the glorification of the Lord's Human, that is, how the Lord made the Human in Himself Divine. The reason why this was represented in the inmost sense is, in order that the Word in its inmost sense might be most holy; and also that even in its particulars it might contain that which might enter into angelic wisdom; for it is well known that angelic wisdom transcends human intelligence to such a degree, that scarce anything thereof can be apprehended by men: the very happiness also of the angels consists in this, that the Lord is treated of in the particulars of the Word, for they are in the Lord. Moreover, the glorification of the Lord's Human is a pattern of man's regeneration; consequently the regeneration of man is also exhibited in the internal sense of the Word, where the glorification of the Lord is treated of. The regeneration of man, with its innumerable arcana, enters also into angelic wisdom, and constitutes their happiness according to application to the uses which relate to man's reformation.

5689. *And he said, God be gracious to thee, my son.*—This signifies that the Divine is also with the spiritual of the celestial which is a medium, because it proceeds from the celestial of the spiritual which is truth from the Divine, as appears from the signification of God be gracious, when it is said by the celestial of the spiritual, which is Joseph, to the spiritual of the celestial, which is Benjamin, and also when he is called his son, as denoting that the Divine is also with the spiritual of the celestial which is a medium, because it proceeds from the celestial of the spiritual which is truth from the Divine. That Benjamin is the spiritual of the celestial, see n. 3969, 4592; and that he is a medium, see n. 5411, 5413, 5443, 5639.

Inasmuch as in the supreme sense, as was said above, the 2
Lord's internal human was the celestial of the spiritual, and this was truth from the Divine, or the proximate clothing of the Divine itself in the Lord, and inasmuch as the spiritual of the celestial, which is a medium, proceeded from it, it follows that the Divine was also with the spiritual of the celestial. That which proceeds from anything derives its essence from that from which it proceeds, but is clothed with such things as serve for communication, thus for use in a lower sphere: those things, with which it is clothed, are drawn from such things as are in the lower sphere, in order that the internal, from which it proceeds, may act in the lower sphere by means of such things as are there. That which gives the essence is as it were a 3
father, for the essence is the soul; and that which gives the clothing is as it were a mother, for the clothing is the body of that soul. Hence it is that it was said above, that a medium must take from each in order that it may be a medium, namely, what is its own from the internal as from a father, and what is its own from the external as from a mother.

5690. *And Joseph made haste.* — This signifies from the inmost, as appears from the signification of hastening, as here denoting what bursts forth from the inmost; for there follows, because his compassions were moved, which signifies mercy from love; when this bursts forth, it does so from the inmost, and this at the first glance of the eye, or at the first moment of thought; therefore hastening here signifies from the inmost.

5691. *Because his compassions were moved.*—This signifies mercy from love, as appears from the signification of the compassions being moved, as denoting mercy from love; mercy, because he was not as yet acknowledged by him; from love, because as a medium he proceeded from him. In the original tongue compassions are expressed by a word which signifies the inmost and tenderest love.

5692. *Towards his brother.* — This signifies towards the internal from himself, as appears from the representation of Benjamin, who is here the brother, as denoting the medium, thus also the internal, see n. 5469, and as both the medium and the internal proceed from the celestial of the spiritual, which is Joseph, it is said "towards the internal *from himself.*" Whoever receives anything of what is Divine from the Lord, Who here in the supreme sense is Joseph, as he who receives anything of the good of charity, such a one is called a brother by the Lord, and also a son.

5693. *And he sought to weep.*—This signifies the effect of mercy from love, as appears from the signification of weeping, as denoting the effect of mercy from love, see n. 3801, 5480.

5694. *And came to his bed-chamber, and wept there.*—This signifies in himself, not apparently, as appears from the signi-

fication of coming to a bed-chamber, as denoting in himself, so as not to appear. It was a customary form of speech among the Ancients to talk of entering into a bed-chamber, and also of then shutting the door, when they meant to do anything which should not appear. This form of speech was derived from significatives in the Ancient church; for by a house in the spiritual sense they understood a man (*homo*), n. 3128; by the closets and the bed-chambers they understood his interiors; hence coming or entering into the bed-chamber signified into himself, consequently that he did not appear; and inasmuch as entering into the bed-chamber was a significative, therefore it is mentioned in the Word throughout, as in Isaiah: "Depart, my people; *enter into thy bed-chambers, and shut thy door after thee;* hide thyself as for a little moment, until the anger pass away" (xxvi. 20). It is very manifest that entering into the bed-chambers in this passage does not denote entering into bed-
2 chambers, but keeping one's self in secret, and in one's self. In Ezekiel: "He said to me, Hast thou seen, O son of man, what the elders of the house of Israel are doing in the darkness, a man (*vir*) in the *chambers of his image?* for they say, Jehovah doth not see us" (viii. 12). Doing in the darkness, a man in the chambers of his image, denotes inwardly in one's self, in the thoughts: the interiors of their thought and affection were represented to the prophet by chambers, and were called the
3 chambers of an image. In Moses: "Abroad the sword shall bereave, and *from the chambers* terror, both the youth, and the virgin, the suckling with the man (*vir*) of old age" (Deut. xxxii. 25). The sword denotes the vastation of truth, and the punishment of falsity, n. 2799; terror from the chambers denotes the interiors of man; that chambers in this passage do not mean
4 merely chambers, is also evident. In David: "Who watereth the mountains *from His chambers*" (Psalm civ. 13). In the spiritual sense watering the mountains denotes blessing those who are in love to the Lord, and in love towards the neighbor. That a mountain denotes the celestial of love, see n. 795, 1430, 4210. Hence, from his chambers denotes from the interiors of heaven. In Luke: "Whatsoever ye have said in the darkness, shall be heard in the light; and what ye have spoken into the ear *in the bed-chambers*, shall be proclaimed on the house-tops" (xii. 3); where the bed-chambers also denote the interiors of man, namely, what he had thought, what he had intended, and what he had attempted. In Matthew: "When thou prayest, *enter into thy bed-chamber, and shut thy door*, and pray in secret" (vi. 6). Entering into the bed-chamber and praying, denotes not apparently; for this was said from what is representative.

5695. *And he washed his faces.*—This signifies that he so arranged, as appears from the signification of washing the faces, as here denoting arranging so that it does not appear; for the face

was washed lest the weeping should appear, consequently it was so arranged. How the case herein is, will, by the Divine mercy of the Lord, be shewn in what follows. Something shall here be said concerning the correspondence of the face with the interiors. The face is the external representative of the interiors, for the face is so formed that the interiors may appear in it, as in a representative mirror, and another may thence know what the person's mind is towards him; so that when he speaks, he manifests his mind's meaning both by the speech and by the face. Such was the face of the Most Ancient people, who were of the celestial church; and such is the face of all the angels; for they are not willing to conceal before others what they think, inasmuch as they think nothing but what is good towards the neighbor, and have no latent thought of willing well to their neighbor for the sake of themselves. The infernals, on the other hand, while they do not appear in the light of heaven, have a different face from that which corresponds to their interiors. The reason of this is, that in the life of the body they testified by the face charity towards the neighbor only for the sake of their own honor and gain, and yet never willed well to their neighbor, except so far as he favoured themselves. Hence the arrangement of their face is contrary to their interiors, sometimes to such a degree, that enmities, hatreds, revenges, and the desire of committing murder are within, and yet their face is so arranged as to manifest love towards him. From these considerations it may be manifest how much at this day the interiors are at disagreement with the exteriors; on which account such external semblances are frequently pressed into service.

5696. *And went forth.*—This signifies by removal, as appears from the signification of going forth, as here denoting removal; for he who removes himself, goes forth or recedes from another. In the internal sense the case is thus. By Joseph in the supreme sense is represented the Lord, by the ten sons of Israel the truths and goods in the natural with those who are regenerated, and by Benjamin the medium. Mercy from love is towards the medium, because by its means the things beneath are regenerated; but the Divine love and mercy do not appear, until conjunction has been effected by means of the medium; for arrangement is made that it may not appear, inasmuch as if it appeared, regeneration could not be effected. Arrangement is effected by removal and concealment; not that the Lord at any time removes or conceals mercy, but when the regenerating person is let into his evils, the Lord appears to him to be removed and concealed, the evils which interpose themselves causing that appearance, comparatively like thick clouds which place themselves before the sun, and cause his absence and concealment. It is this concealment and removal which is meant.

5697. *And refrained himself.*—This signifies by concealment, as appears from the signification of refraining himself, as denoting concealing; for he who refrains himself conceals what he inwardly wills. What is here meant by concealment, see just above, n. 5696.

5698. *And said, Set on bread.*—This signifies the perception of conjunction by a medium with truths in the natural, as appears (1) from the signification of saying, as denoting perception, concerning which we have frequently treated above; and (2) from the signification of setting on bread, as denoting conjunction by a medium with truths in the natural; setting on bread means the repast itself, and repast and feasts signify conjunction, and specifically initiation to conjunction, n. 3596, 3832, 5161. That conjunction with truths in the natural through a medium is signified, follows from the series; for Benjamin is the medium, and the ten sons of Jacob are truths in the natural, as has been shewn before; and as conjunction is through a medium, therefore, when he saw Benjamin, Joseph commanded that they should eat with him: "And Joseph saw Benjamin with them, and he said to him who was over his house, Bring the men home, and slaying slay, and make ready; for the men shall eat with me at noon" (verse 16).

5699. *And they set on for him alone, and for them alone.*—This signifies an external appearance that the internal was as it were separated from them, as appears from the signification of setting on for him alone and for them alone, as denoting separation; and as Joseph represents the internal, and the ten sons of Israel the external, n. 5469, therefore those words signify the apparent separation of the internal from the external, because he gave them meat from his table, by sending portions to each.

5700. *And for the Egyptians that did eat with him, alone.*—This signifies the separation of the scientifics which are in inverted order, as appears (1) from the representation of the Egyptians, as denoting the scientifics which are in inverted order, of which we shall speak presently; and (2) from the signification of those that did eat with him, alone, as denoting separation, as was said just above, n. 5699. By the Egyptians that did eat with him are meant the Egyptians who did eat in attending on Joseph; that they did not eat with him, is evident, because they ate alone. By Egypt, or the Egyptians, in a good sense, are signified the scientifics of the church, see n. 1462, 4749, 4964, 4966, but in the opposite sense thereby are signified the scientifics which are in inverted order, thus which are contrary to the truths of the church, see n. 1164, 1165, 1186, in which sense mention is made of Egypt in many passages in the Word. The reason why Egypt signifies those scientifics is, that the scientifics of the Ancient church, which were representative and significative of the celestial and

spiritual things which had been more cultivated among the Egyptians than among others, had been turned by them into things magical, whereby they altogether inverted the scientifics of the representative church. Scientifics are said to 2
be in inverted order, when they abuse celestial order to do evil; for celestial order consists in good being done to all. Hence it comes to pass, when they have thus inverted celestial order, that at length they deny Divine things, and those things which are of heaven, consequently which are of charity and faith. Those who have become such are skilful in reasoning subtly and shrewdly from scientifics, because they reason from sensuals; and to reason from sensuals is to reason from such things as are external, namely, from the things of the body and of the world, which immediately occupy the senses and minds of man. Such things, unless they have been illuminated by the light of heaven, and thereby arranged into a totally different order, place a man in such obscurity as to celestial things, that he not only has no apprehension of them, but he also totally denies them, and at length rejects them, and in such case, so far as he is allowed, blasphemes them. When scientifics are in order, they are arranged by the Lord into the form of heaven. But when they are in inverted order, they are arranged into the form of hell; in which case the most false are in the midst, and the things which confirm them are at the sides; but truths are without, and as they are without, they cannot have any communication with heaven, where truths have the dominion: wherefore interior things are closed to them, for by interior things heaven is open.

5701. *Because the Egyptians may not eat bread with the Hebrews.*—This signifies that they could not be at all conjoined with the truth and good of the church, as appears (1) from the representation of the Egyptians, as denoting those who are in inverted order, thus who are in evil and in falsity, see just above, n. 5700; (2) from the signification of eating bread, as denoting being conjoined, see also above, n. 5698; and (3) from the representation of the Hebrews, as denoting those who are in genuine order, thus in the truth and good of the church. That the land of the Hebrews signifies the church, see n. 5136, 5236, and this because the Hebrew church was the Second Ancient church, see n. 1238, 1241, 1343. It is said, eating bread, and, above, setting on bread, because bread signifies all food in general, n. 2165, thus a repast. The reason why bread signifies all food and a repast itself, is, that bread in the spiritual sense denotes celestial love, and celestial love contains in itself all things which are of good and truth, thus all things of spiritual food. That bread denotes celestial love, see n. 276, 680, 2165, 2177, 2187, 3464, 3478, 3735, 4211, 4217, 4735, 4976.

5702. *Because that is an abomination to the Egyptians.*— This signifies that they are in the opposite, as appears (1) from the representation of the Egyptians, as denoting those who are in inverted order, n. 5700; and (2) from the representation of the Hebrews, with whom to eat was an abomination to the Egyptians, as denoting those who are in genuine order, n. 5701; thus they are in the opposite to each other, whence comes aversion, and at length abomination. With respect to this abomination, it should be known, that those who are in inverted order, that is, in evil and thence in falsity, at length have such an aversion to the good and truth of the church, that when they hear them, and especially when they hear the interior things thereof, they so abominate them, that they feel in themselves as it were a loathing and vomiting. This has been told and shewn me, when I have wondered why the Christian world does not receive these interior things of the Word. There once appeared some spirits from Christendom, and they were forced to hear the interior things of the Word, when they were seized with such loathing, that they said they felt in themselves as it were an inclination to vomit; and it was told me, that such is almost universally the character of the Christian world at the present day. The reason why they are of such a character is, that they are not in the affection of truth for the sake of truth, and still less in the affection of good from good; their thinking and speaking anything from the Word, or from their doctrinal tenets, is in consequence of habit acquired from infancy, and of an established custom; thus it is
[2] an external without an internal. That all things of the Hebrew church, which was afterwards instituted among the posterity of Jacob, were an abomination to the Egyptians, is evident not only from the consideration that they were unwilling to eat with them, but also from the circumstance, that the sacrifices in which the Hebrew Church made its worship chiefly to consist, were an abomination to them, as is manifest from Moses: "Pharaoh said, Depart ye; sacrifice in the land: but Moses said, It is not meet so to do, for *we shall sacrifice the abomination of the Egyptians* to Jehovah our God. Lo! if *we sacrifice the abomination of the Egyptians* in their eyes, will they not stone us?" (Exod. viii. 21, 22 [25, 26]); also because feeding cattle and a shepherd were an abomination to them, as is also manifest from Moses: "*Every shepherd of a flock is an abomination of the Egyptians*" (Gen. xlvi. 34). Thus the Egyptians abominated whatever things were of that church, because in primitive times the Egyptians also had been among those who constituted the representative Ancient church, n. 1238, 2385; but afterwards they rejected the God of the Ancient church, that is, Jehovah, or the Lord, and served idols, especially calves. They also turned into magic the representatives and significatives of celestial and

spiritual things of the Ancient church, which they imbibed when they were of that church. Hence they were in inverted order, and consequently held all things of the church as an abomination.

5703. *And they sat before him.*—This signifies that they were arranged by his presence, as appears (1) from the signification of sitting, as here denoting being arranged, for they were placed in order by Joseph, as is evident from what presently follows, for they were amazed that the first-born sat according to his birthright, and the younger according to his youth; and (2) from the signification of before him, as denoting by his presence. The case herein is this. In the supreme sense Joseph represents the Lord, and the sons of Israel the goods and truths in the natural. When the Lord is present, then all things are arranged into order by His presence. The Lord is order itself; therefore where He is present, there is order, and where order is, there He is present. The order itself is described in what now follows, and consists in truths being duly arranged under good.

5704. *The first-born according to his birthright, and the younger according to his youth.*—This signifies according to the order of truths under good, as appears from the signification of sitting according to birthright, and according to youth, as denoting according to the order of truths under good. For the sons of Israel represent the truths of the church in their order, see the explanation of the xxix. and xxx. chapters of Genesis; therefore, sitting according to their birth, denotes according to the order of truths. But the truths of the church, which the sons of Israel represent, do not come into any order except by Christian good, that is, by the good of charity towards the neighbor, and of love to the Lord; for the Lord is in good, and hence in good there is heaven, consequently in good there is life, thus a living acting power, but never in truth without good. That good arranges truths to a resemblance of itself is very manifest from every kind of love, even from the loves of self and of the world, thus from the love of revenge, of hatred, and of similar evils. Those who are in those evils, call evil good, because evil to them is delightful; this good of theirs, so called, arranges falsities, which to them are truths, so that they favor them; and at length it arranges all these, namely, the falsities which they call truths, into such an order as to effect persuasion; this order, however, is such as prevails in hell, whereas the order of truths under the good of celestial love is such as prevails in the heavens; whence also the man with whom such order prevails, that is, who is regenerate, is called a little heaven, and also is a heaven in its least form, for his interiors correspond to the heavens. That it is good which gives an orderly arrangement 2
to truths, is evident from order in the heavens, where all the

societies are arranged according to the truths under good which are from the Lord; for the Lord is nothing but Divine good. Divine truth is not in the Lord, but proceeds from Him; according to this Divine truth under Divine good, all the societies in the heavens are arranged. That the Lord is nothing but Divine good, and that Divine truth is not in Him, but proceeds from Him, may be illustrated comparatively by the sun of the world, which is nothing but fire, so that the light is not in it, but proceeds from it; and also the things that are of light in the world, as vegetable forms, are likewise arranged into order by the heat which proceeds from the fire of the sun, and is in its light, as is manifest in time of spring and summer. Inasmuch as universal nature is a theatre representative of the Lord's kingdom, so also is this universal. The sun represents the Lord, its fire His Divine love, the heat thence the good which flows thence, and the light the truths of faith; and since they are representative, therefore also in the Word by the sun in the spiritual sense is meant the Lord, n. 1053, 1521, 1529–1531, 3636, 3643, 4321, 5097, 5377, by fire love, n. 934, 4906, 5071, 5215, thus the sun's fire representatively is the Divine love, and the heat thence is the good from the Divine love. That light represents truth, see n. 2776, 3138, 3190, 3195, 3222, 3339, 3636, 3643, 3862, 3993, 4302, 4409, 4413, 4415, 4526, 5219, 5400.

5705. *And the men were amazed, every one at his companion.*—This signifies the change of state of each among themselves, as appears (1) from the signification of being amazed, as denoting an unexpected and sudden change of the state of the thoughts; this, as being the cause of amazement, is signified in the internal sense; and (2) from the signification of every one at his companion, as denoting of each among themselves. For the subject treated of is the order of truths under good by the presence of the internal, see n. 5703, 5704, which order being new, occasioned the change of state of each among themselves, which is signified by "the men were amazed every one at his companion."

5706. *And he lifted up portions from his faces to them.*—This signifies goods applied to every one from mercy, as appears (1) from the signification of portions of food, as denoting goods, for all foods signify goods, and drinks of every kind truths; that they were applied to each, is evident from what follows, and is signified by his lifting them up to them: and (2) from the signification of faces, when they are predicated of the Lord, Who is represented by Joseph, as denoting mercy, see n. 222, 223, 5585.

5707. *And multiplied Benjamin's portion above the portions of them all.*—This signifies good imparted to the medium above goods imparted to the truths in the natural, as appears (1) from the signification of portions, as denoting goods, see just above,

n. 5706; (2) from the representation of Benjamin, as denoting the medium, see n. 5411, 5413, 5427, 5428, 5443, 5586, 5612; and (3) from the representation of the ten sons of Jacob, above whose portions he multiplied the portion of Benjamin, as denoting truths in the natural, see n. 5403, 5419, 5427, 5458, 5512. Hence it is evident, that "he multiplied the portion of Benjamin above the portions of them all," signifies good imparted [2] to the medium above goods imparted to the truths in the natural. The reason why the good imparted to the medium is above the goods imparted to the truths in the natural is, that the medium is more interior, and what is more interior abounds with goods more than what is more exterior. Few know how it happens, that what is interior abounds with goods and truths more than what is exterior. The reason is, that few, if any, have heretofore known that what is interior is distinct from what is exterior, so much so, that they may be separated, and when they are separated, that what is interior lives, and what is exterior dies; but so long as they are conjoined, that what is exterior lives from what is interior. If this had first been known, it might afterwards have been known what the quality of what is interior is in respect to what is exterior, namely, that in what is interior there are a thousand things, which in the exterior appear as one, since what is interior is in a purer sphere, and what is exterior in a grosser; and that which is in a purer sphere is capable of receiving distinctly a thousand things more than what is in a grosser sphere. Hence it is that a man who has led a good life, when he comes after death into heaven, can receive innumerable things relative to intelligence and wisdom, and also to happiness, more than when he lived in the world; for in heaven he is in a purer sphere, and in his interiors, and has put off the grosser things of the body. From these considerations then it is manifest what is meant by good imparted to the medium being above goods imparted to truths in the natural, which is signified by "he multiplied the portion of Benjamin above the portions of them all."

5708. *By five measures.*—This signifies much increased, as appears (1) from the signification of five, as denoting much, of which we shall speak presently; and (2) from the signification of measures, as denoting states of truth from good, see n. 3104. The number five signifies a little, also somewhat, and likewise much, its signification flowing from its relation to the number from which it originates; see n. 5291. When it is derived from ten, it involves the same as ten, but in a lower degree, it being the half of the number ten. For as numbers multiplied signify the same as their simple numbers, n. 5291, 5335, so numbers divided signify the same as those multiplied,—5 as 10, and also as 20, and likewise as 100, and 1000, and so forth.

That ten denote what is full, see n. 3107, 4638. Five measures were given to Benjamin above the rest of his brethren, on account of the signification of the thing in the internal sense; because ten measures could not be given, for these would have been exceedingly superfluous. The Ancients also knew, by traditions from the Most Ancient church, what some numbers signified, wherefore they used those numbers when anything occurred of such a quality, that the numbers might serve to express its signification, as in the present case the number five; and in other cases they applied several other numbers, as three to signify what is full from beginning to end, seven to signify what is holy, twelve to signify all things in their complex.

5709. *And they drank.*—This signifies the application of truths under good, as appears from the signification of drinking, as denoting the communication and appropriation of truth, see n. 3168, 3772, 4017, 4018, hence also its application. The reason why it is under good is, that all the application of truth is made under good, see above, n. 5704.

5710. *And drank largely.*—This signifies abundantly, as appears from the signification of drinking, as denoting applying truths under good, see just above, n. 5709; hence drinking largely denotes abundantly. From the things which have been explained in this chapter it is evident, that the subject treated of is the initiation to conjunction of the natural with the celestial of the spiritual; but in the following chapter the first conjunction is treated of; for the first conjunction is represented by Joseph's manifesting himself to his brethren, and the next by his going to meet his father and brethren, and bringing them down into Egypt.

A CONTINUATION CONCERNING CORRESPONDENCE, IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE OF DISEASES WITH THE SPIRITUAL WORLD.

5711. *As we are about to treat of the correspondence of diseases, it must be known that all diseases to which man is subject have correspondence with the spiritual world; for whatever in the whole of nature has not correspondence with the spiritual world has no existence, having no cause from which it can exist, consequently from which it can subsist. The things which are in nature are mere effects, their causes are in the spiritual world, and the causes of those causes, which are ends, are in the interior heaven. An effect cannot subsist, unless the cause be continually in it; for on the cessation of the cause the effect ceases. An effect considered in*

itself is nothing but the cause, but the cause so outwardly clothed in a lower sphere, as to enable the cause to act the cause there. And such as the case is with an effect in respect to the cause, so also is it with the cause in respect to the end. Unless the cause also exist from its cause, which is the end, it is not a cause; for a cause without an end is a cause in no order, and where there is no order, there is not anything effected. Hence then it is evident, that an effect considered in itself is a cause, and a cause considered in itself is an end, and the end of good is in heaven, and proceeds from the Lord; consequently that an effect is not an effect unless the cause be in it, and be continually in it, and that a cause is not a cause unless the end be in it, and be continually in it; and that an end is not an end of good, unless the Divine which proceeds from the Lord be in it. Hence also it is evident, that as all things in general and particular in the world have existed from the Divine, so also do they exist from the Divine.

5712. *These observations are made in order that it may be known, that diseases also have correspondence with the spiritual world, not indeed with heaven, which is the Grand Man, but with those who are in the opposite, thus with those who are in the hells. By the spiritual world in the universal sense is meant both heaven and hell; for a man, when he dies, passes out of the natural world into the spiritual world. The reason why diseases have correspondence with those who are in the hells is, that diseases correspond to the lusts and passions of the mind (animus). These therefore are the origins of diseases. For the origins of diseases are in general intemperance, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like, which destroy a man's interiors, and when these are destroyed, the exteriors suffer, and bring disease, and thereby death, on the man. That man is subject to death by reason of evils, or on account of sin, is well known in the church, thus also he is subject to diseases, for these are of death. From these considerations it may be manifest, that diseases also have correspondence with the spiritual world, but with unclean things there, for diseases in themselves are unclean, since, as was said above, they originate in things unclean.*

5713. *All the infernals induce diseases, but with a difference, because all the hells are in the lusts and concupiscences of evil, consequently contrary to the things which are of heaven; therefore they act upon man from what is opposite. Heaven, which is the Grand Man, keeps all things in connection and safety; hell, as being in the opposite, destroys and rends all things asunder; consequently, if the infernal are applied, they induce diseases, and at length death. But they are not permitted to flow in so far as into the solid parts of the body, or into the parts which constitute the viscera, organs, and members of man, but only into the lusts and falsities: only when a man falls into disease, they then flow*

into such unclean things as appertain to the disease. For, as we said, nothing ever exists in man, unless the cause also be in the spiritual world. The natural appertaining to a man, if it were separated from the spiritual, would be separated from every cause of existence, thus also from every principle of life. Nevertheless this is no hindrance to a man's being healed naturally, for the Divine Providence concurs with such means of healing. That the case is thus, has been given me to know by much experience, and this so frequently and of so long continuance, as not to leave a doubt remaining; for evil spirits from such places have been often and for a long time applied to me, and according to their presence they induced pains, and also diseases: it was shewn me where they were, and what was their quality, and it was also told me whence they came.

5714. *A certain spirit, who in the life of the body had been a very great adulterer, and had placed his highest delight in committing adultery with many women, whom immediately afterwards he rejected and held in aversion; and who had persevered in such practices even to old age, being moreover devoted to pleasures, and not willing to do good and be serviceable to any one, except for the sake of himself, especially to favor his adulteries:—this spirit was with me for some days, and appeared beneath the feet. When the sphere of his life was communicated to me, wherever he came, he inflicted some pain on the periostea and the nerves there, as on the toes of the left foot; and when he was permitted to emerge, he inflicted pain on the parts where he was, especially on the periostea in the loins, also on the periostea of the breast beneath the diaphragm, and likewise on the inside of the teeth. When his sphere operated, it induced also a great oppression in the stomach.*

5715. *There appeared a large quadrangular aperture tending obliquely downwards to a considerable depth: in the deep there was seen a round aperture, which at that time was open, but presently closed; thence there exhaled a troublesome heat, which was collected from various hells, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenges, quarrels, and fightings; such in the hells was the source of that heat which exhaled. When this heat acted upon my body, it instantly induced a disease like that of a burning fever; but when it ceased to flow in, the disease instantly ceased. When a man falls into such disease, which he had contracted from his life, instantly an unclean sphere corresponding to the disease adjoins itself, and is present as the exciting cause. That I might know for certain that this is the case, there were spirits from several hells present with me, through whom was communicated the sphere of the exhalations thence, and as that sphere was permitted to act upon the solid parts of the body, I was seized with heaviness and pain, and even with disease corresponding thereto, which ceased in a moment,*

when those spirits were expelled: and lest any room should be left for doubt, this was repeated very many times.

5716. *There are also spirits not far from thence, who infuse unclean colds, like those of a cold fever, which also it was given me to know by repeated experience. The same spirits also induce such things as disturb the mind; they likewise induce swoonings. The spirits from that quarter are most malicious.*

5717. *There are certain spirits, who not only have reference to the most viscid things of the brain, which are its excrementitious parts, but also know how to infect them as it were with poisons. When such spirits flock together, they rush within the skull, and thence by continuity even into the spinal marrow. This cannot be felt by those whose interiors are not open. To me it was given manifestly to feel their influence, and also their attempt to kill me, but this was in vain, because I was defended by the Lord. It was their intention to take away from me all the intellectual faculty. I was very sensible of their operation, and also of a pain derived from it, which nevertheless presently ceased. I afterwards conversed with them, and they were forced to confess whence they came. They stated that they lived in dark forests, where they dare not offer any violence to their companions, because if they do their companions are allowed to treat them most cruelly; thus they are kept in bonds: they are deformed, with faces like wild beasts, and hairy. It was told me, that such were those who in old time slew whole armies, as it is written in the Word; for they rushed into the chambers of the brain of each individual, and occasioned terror, together with such insanity, that they slew each other. Such at this day are kept shut up within their hell, and are not let out. They have reference also to deadly tumors of the head within the skull. It was said that they rush within the skull, and thence by continuity even into the spinal marrow: but it must be known, that it is an appearance that the spirits themselves rush in, they being carried out by a way which corresponds to those spaces in the body, which is felt as if the incursion were within: this is caused by correspondence; hence their operation is easily derived into the man to whom it is determined.*

5718. *There is a certain kind of spirits, who, in consequence of their desire to have dominion, and to be the sole rulers over all others, with a view to that end excite amongst others enmities, hatreds, and combats. I have witnessed the combats, and have been surprised; and on my asking who they were, I was told that they are spirits of the above description, who excite such things in consequence of their intention to rule alone, according to the maxim, Divide and rule. It was also granted me to converse with them, and they immediately said that they governed all; but it was given me to answer them, that they were insane if they seek to establish their rule by such means. They conversed with me*

from above at a middle altitude over the forehead: their speech was with the rapidity of a current, because in the life of the body they had excelled in elocution. I was instructed that they are such as have reference to the thick phlegm of the brain, which by their presence they deprive of every principle of life, and induce torpor, whence come obstructions, from which arise several
2 *diseases, and also stupidity. It was observed that they were totally devoid of conscience, and that they made human prudence and wisdom to consist in exciting enmities, hatreds, and intestine combats, for the sake of bearing rule. It was given me to ask them whether they knew that they are now in the other life, where they are to live to eternity, and that there are spiritual laws in that life which forbid such practices, and that while they were in the world, they might be esteemed and believed to be wise among fools, but that they are insane among the wise; this displeased them. I continued the conversation by saying, that they ought to know that heaven consists in mutual love, or in the love of one towards another, whence comes order in heaven, and in consequence whereof so many myriads are ruled as one; but that a contrary principle has place with them, because they infuse into others a desire to breathe against their companions nothing but hatred, revenge, and cruelty. They replied, that they cannot be any other than what they are; in answer to which it was given me to say, that hence they may know, that every one's life remains with him after death.*

5719. *Those who despise and ridicule the Word in the letter, and especially those who despise and ridicule those things of the Word which are of a deeper sense, consequently also the doctrinals which are derived from the Word, and at the same time are not principled in any love towards the neighbor, but in the love of self, have reference to the vitiated things of the blood, which spread through all the veins and arteries, and contaminate the whole mass. To prevent their inducing in man any such contempt and ridicule by their presence, they are kept separate from others in their own hell: and they only communicate with those who are of a similar quality, for these cast themselves into the exhalation and sphere of that hell.*

5720. *When hypocrites who discourse sanctimoniously concerning Divine things, with an affection of love for the public and their neighbor, testify what is just and fair, and still despise those things in their hearts, and even ridicule them; when these, I say, have been attendant on me, and they were allowed to flow into the parts of the body, to which they correspond from the opposite principle, they injected pain into the teeth, which upon their nearer approach was so severe that I could not endure it; and in proportion as they were removed, so far the pain ceased, which was shewn repeatedly in order to remove all doubt. Among them was one whom I had known during his life in the*

body, on which account I conversed with him; and in proportion as he was present, so my teeth and gums were affected with pain; when he was lifted upwards to the left, a pain attacked the left jaw, and the bone of the left temple, and extended even to the bones of the cheek.

5721. *The most stubborn of all are those, who, during their life in the world, appeared more just than others, and were at the same time in positions of dignity: hence from each source they derived authority and influence, and yet believed nothing, and lived the life of self-love alone, being inflamed with intestine hatred and revenge against all who did not favor them, and pay court to them, and especially against those who in any way opposed them: if they discovered any blemish in their character, they made an enormous evil of it, and defamed them, even though they were the best citizens. Such in the other life speak as* 2 *they did in the world, from authority and influence, and as if from what is just, whence many suppose that they are to be believed before others; but they are most malicious. When they are applied to a man, they induce a great pain by weariness, which they inwardly excite and increase continually, even to the highest degree of impatience, which induces such weakness in the mind and thence in the body, that the man can scarcely raise himself from his bed. This was shewn me by the circumstance, that when they were present, I was seized with the above weakness, which left me according to the degree in which they were removed. They employed various arts to infuse weariness and consequent* 3 *weakness, especially by vituperating and defaming, among themselves and their associates, whose general sphere they inject. When they reason within their closets concerning Divine worship, faith, and eternal life, they altogether reject them, and do this as from a wisdom superior to others. In the other life they are willing to be called devils; provided they may be allowed to rule the hells, and thus from supreme power, as they believe, to act against the Divine. Inwardly they are filthy, because in an eminent degree they are in the love of self, and thence in hatred and revenge, and in cruelty against all who do not pay court to them. They are grievously punished, as I have also* 4 *heard, until they desist from seducing others by an appearance of what is just. When that appearance is taken from them they speak in another tone of voice. Afterwards they are driven from the world of spirits, and in such case towards the left, and are there cast down into hell to a great depth: that hell is towards the left at a middle distance.*

5722. *There are others who in the life of the body have been most filthy, their filthiness being of such a nature as cannot be mentioned: they, by their presence and influx into the solid parts of the body, induce such a weariness of life, and such a torpor in the members and joints, that the man cannot raise himself out*

of bed. They are most stubborn, and do not desist by punishments as other devils do. They appear near the head, in a lying posture. When they are driven away, it is not done suddenly, but slowly, and then by degrees they are rolled down towards the lower regions; and when they come into the deep they are tormented there to such a degree, that they cannot but desist from infesting others. Their delight in doing evil is so great that nothing is more delightful.

5723. *There were spirits attendant upon me, who induced such an oppression in the stomach, that I seemed to myself scarce able to live; the oppression was so great that with others it would have occasioned fainting; but the spirits were removed, and then the pain instantly ceased. It was told me, that such spirits are those who in the life of the body have not been habituated to any employment, not even domestic, but only to pleasure; and, besides, they had lived in filthy ease and sluggishness, and had not taken any concern about others; they had also despised faith; in a word, they were animals, not men. The sphere of such with the sick induces numbness in the members and joints.*

5724. *There are in the brain viscid humors, with which is mixed somewhat spirituous or vital, which viscid humors, being there thrown out from the blood, fall first between the membranes, then between the fibres, part of them into the great ventricles in the brain, and so forth. The spirits, who have a corresponding reference to those viscid humors, in which there is somewhat spirituous or vital, appear almost directly above the middle of the head, at a middle distance, and are of such a quality, that, in consequence of a habit acquired in the life of the body, they excite scruples of conscience and insinuate them into things of no conscience, whereby they aggravate the conscience of the simple; nor do they know what ought to move the conscience, for they make a matter of conscience of everything that happens. Such also induce a perceptible anxiety into the part of the abdomen beneath the region of the diaphragm. They are also at hand in temptations, and occasion anxieties which are sometimes intolerable. Such of them as correspond to the less vital viscid phlegm, on such occasions keep the thought intent upon those anxieties. I have also conversed with those, that I might know what was their quality; they attempted by various methods to aggravate the conscience: this had been the delight of their life; and it was given me to observe that they could not attend to reasons, and had no more general view of things, from which they might see particulars.*

5725. *From experience it has been given me to learn that there are two kinds of inundations or floods in the spiritual sense, one being an inundation of lusts, and the other of falsities. An inundation of lusts is of the voluntary part, and is of the right side of the brain, whereas an inundation of falsities is of the intellectual part, in which is the left side of the brain. When*

a man who had lived in good, is sent back into his proprium, thus into the sphere of his own life, there appears as it were an inundation: when he is in that inundation he is indignant and angry, thinks restlessly and desires vehemently, in one way when the left part of the brain is inundated where falsities are, and in another when the right is inundated where evils are. But when a man is kept in the sphere of life which he had received from the Lord by regeneration, he is altogether outside of such an inundation, and is as it were in serenity and sunshine, and in gladness and happiness, thus far from indignation, anger, restlessness, lusts, and the like. The latter state is the morning or the spring of spirits, the former is their evening or autumn. It has been given me to perceive that I was outside of the inundation, and this for a considerable length of time, when I saw that other spirits were in it; but afterwards I myself was immersed, and then I observed the likeness of the inundation. Those who are in temptations are in such an inundation. Hence also I was instructed that, in the Word, the flood signified that the last posterity of the Most Ancient, who were of the Lord's celestial church, were altogether inundated by evils and falsities, and thereby perished.

5726. *As death comes from no other source than from sin, and sin is all that which is contrary to Divine order, it is for this reason that evil closes the smallest and altogether invisible vessels [of the human body], of which the next greater vessels, which are also invisible, are composed; for the smallest and altogether invisible vessels are continued to a man's interiors: hence comes the first and inmost obstruction, and hence the first and inmost vitiation in the blood: this vitiation, when it increases, causes disease and at length death. But if a man had lived the life of good, in this case his interiors would be open to heaven, and through heaven to the Lord; thus also the smallest and invisible vessels (it is allowable to call the delineaments of the first stamina vessels, by reason of correspondence) would be open also, and hence the man would be without disease, and would merely grow to extreme old age, until he became a little child again, but a wise one; and when in such case the body could no longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into heaven.*

5727. *We here come to a conclusion of the subject of correspondence. In the following part of this work, at the close of the chapters, we shall, by the Divine mercy of the Lord, treat of the spirits and angels attendant on man; next concerning influx, and the intercourse of the soul with the body; and afterwards concerning the inhabitants of the other Earths.*

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ERRATUM.

Page 338, l. 30, *for* chamber *read* bed-chamber.

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